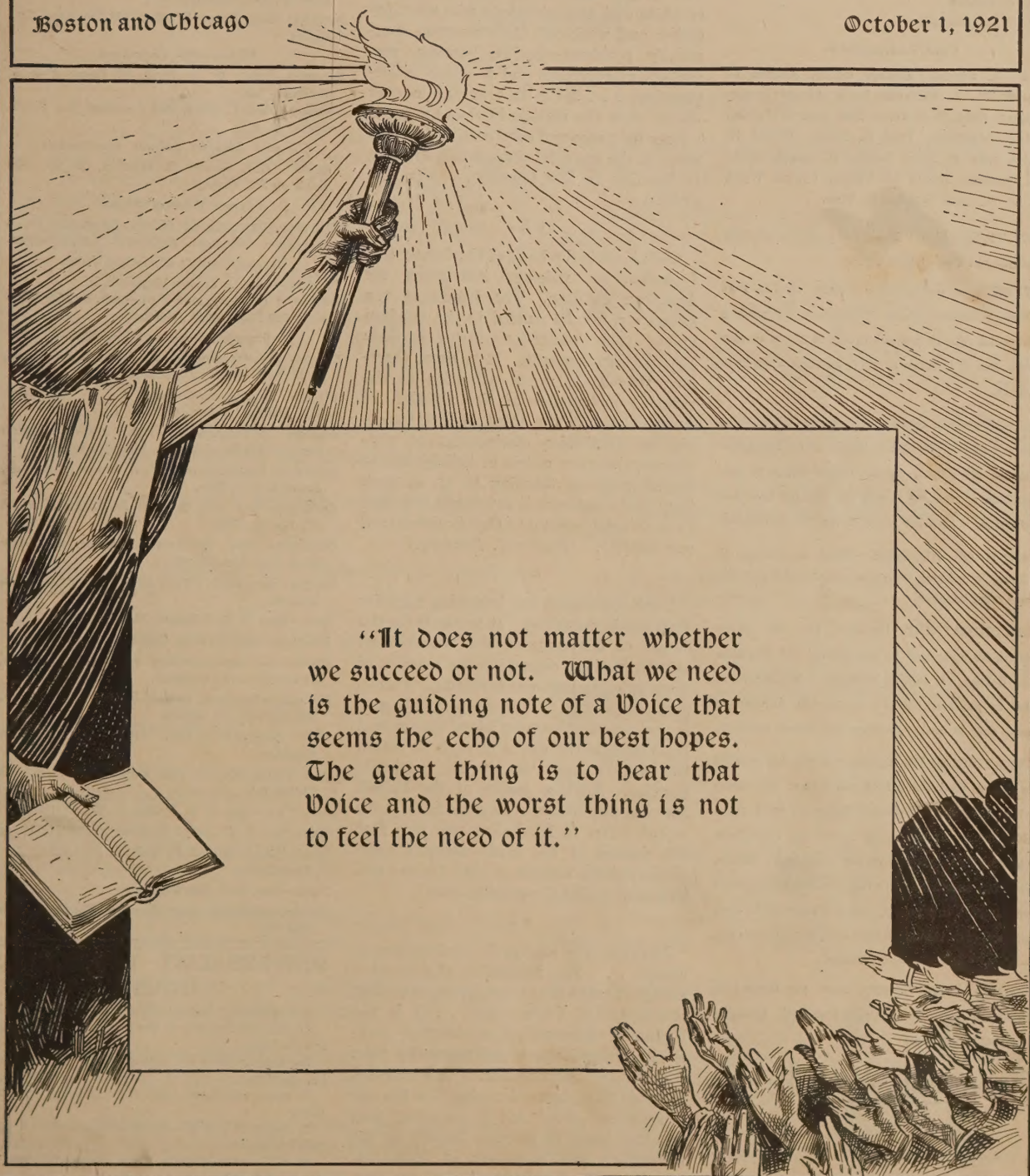
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

October 1, 1921



"It does not matter whether we succeed or not. What we need is the guiding note of a Voice that seems the echo of our best hopes. The great thing is to hear that Voice and the worst thing is not to feel the need of it."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

In these days when race riots and *Dearborn Independents* are emphasizing race antagonisms it is a pleasure to hear of the quiet and unobtrusive work of such a co-operative organization in the field of race relationships as the National Urban League. The League establishes joint committees of white and colored people who meet together and work out their common community problems—health, housing, recreation, employment and a better understanding. . . . With its branches in over thirty cities the National Urban League is a force for peace and constructive development in the essential though difficult task of learning to live together. (*New Republic.*)

υ λ

Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation can not be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions of controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled. (*Warren G. Harding.*)

υ λ

Public opinion is fast becoming mightier than armies or navies. It accounts for the defeat of Germany in the World War. It will, in time, determine the solution of the perplexing post-war problems. Statesmen realize this. One reason for the prolonged sparring between Lloyd George and De Valera is the desire of each to obtain the world's approval of his particular position. Another leader of the British Empire, Jan Smuts, of South Africa, in his recent letter to De Valera told him that the success of his cause depends upon public opinion outside of both Ireland and England. (*The Congregationalist.*)

υ λ

Baptists have always disliked and feared creeds. . . . The imposition of a creed is always the sign that churchianity is getting the better of Christianity. . . It is the beginning of formalism, conformity, parasitism, obsequiousness and unworthy fear. Alas for the free Baptists, if in a moment of panic they demand a king like the nations round about and throw away four hundred years of glorious history as the champions and defenders of individual liberty. (*The Baptist.*)

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It will receive annuity funds, paying interest t the donor for life.

THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

IMPORTANT NOTICE

The next number of *The Leader* will contain an article that should be read by every Universalist everywhere. Dr. Lowe, our General Superintendent, will tell the story of the immediate and tangible results of the Great Drive.

It is a record of accomplishment of which we may well be proud, but it is more than that. To those who have prophetic imagination, it is the evidence that a wider Universalism and a greater Universalist Church are becoming realities.

All our churches means your church first.

* *

You will never rally the mass until you rally the one.

* *

Rally Day means the mobilization of our forces—to do something.

* *

Faith, hope, confidence and gladness are good words to dwell upon.

* *

Rally your heart and your head, and forget not to rally your pocketbook.

* *

The stray idea, like the stray cat, may be a very fine animal or just a stray cat.

* *

It takes agitation to make good butter, and even more agitation to make good people.

* *

Full many a hero has lost his crown through waiting for a favorable time to be heroic.

* *

Be sure that man you persuaded to come to church is told why you persuaded him.

* *

Rally day is no funeral occasion; let sermon and music be pitched to the note of gladness.

* *

Our mistakes may be no worse, but are more conspicuous, when we get out of our own class.

Our fathers rallied and gave us a glorious faith: we rally to-day to put that faith at work.

* *

It is all right to rally to what has been, but just now we are rallying to what is going to be

* *

A rally without the youngest child and the oldest man, and everybody between, misses the point.

* *

It is noticeable that churches with large congregations never insist that numbers do not count.

* *

Do not be afraid of gathering the vulgar crowds; all you have to do is to refine and Christianize them.

* *

A great opportunity will be missed, if the people are not told why we rally to the Universalist Church.

* *

It might be a good idea to ask the preacher why he is in that particular pulpit rather than some other—or none!

* *

A church full of people and the people full of the spirit of Christ will have no occasion to explain why it is on the earth.

* *

We must have something to rally to, and it is the business of the minister to tell us what it is, and what it can do.

* *

When we get all of our people together we are going to be surprised and delighted, and our self-respect will go up one hundred per cent.

* *

If real effort has been made there will be a man in the congregation who "has not been inside of a church for twenty years." It is up to the minister and the members to see that he never misses a service in the next twenty years.

* *

Man Afraid of Truth

The man afraid of the truth is of just about as much use in the ministry as a dead Indian in a bear hunt! But there are some such, who block progress. Yet they are conscientious, and sometimes would like to capture the truth provided they could disguise it in old garments. At other times they side-step the truth because it is not prettily dressed and its manner

is undignified. They go from its presence to forget the real thing and remember keenly the unattractive dressing and the undignified manner. The truth hurts sometimes if we are not trained for it, and it is small wonder that some super-sensitive people are afraid of it. But why? The truth may wreck our social and theological and scientific treasures, but on the other side of the wreckage there is the truth, the ultimate of all life-goals; there is the truth, the one thing that we in our heart of hearts want—the best friend of man.

The Daily Mischief-Maker

This might mean a thousand and one people of both sexes who are "out to make trouble" by whatever they say or do. They are individuals and to be classed with mosquitoes and other pestiferous insects, but the daily mischief maker which imperils our peace of mind is the cheap newspaper, cheap not only in price but more in character. Its one definition of "news" is "the evil men do," and if men do not do it sufficiently to fill the first page, it draws on the inexhaustible stores of its evil imagination. It must have a "scare head," and more often than not the head is all there is to the beast! But the teeth are there and the hydrophrobic bite gets in its work. The perfectly innocent action of a prominent man or woman is magnified into a vice, not in the interest of virtue but to make mischief.

Patriotism or Politics

Some of our public men are patriots, some are politicians, some are both and some are neither—just plain easy marks! They are very much like the rest of us. But we are coming into times when the pernicious activity of the politicians is irritating, and we begin to wish that there might be more thinking and acting in wider horizons. The machinery of politics has its place as a means of getting things done that are patriotic, but too much of the activity of this machine seems to be directed wholly towards the perpetuating of itself and the free sacrifice of the larger patriotism to the smaller politics. All this is trite, but unfortunately it is practically true. We hear many complaints of churches seeming to live only for self-perpetuation, and too often it is true, but it can be said that in the case of the church it is certainly not fostering evil conditions, and at least has the ideal of good as a goal, however distant, whereas the goal of politics is to get something, it is selfish. To beat the other party may or may not have a good objective, but it would seem, after the tragic experience of the past, that there should be more of our leaders in public affairs who can and do hold their heads high enough to look beyond the party walls, to the good of the whole country. And it might be well to remember that, in the long run, that is the best kind of politics.

* *

RALLY DAY

ALL ready for the last big round-up in church membership before the Detroit Convention on Rally Day. Make Rally Day another Easter in the terms of church members. Until recently we confined ourselves for the most part to the practise of recruiting only one class of members each year—at Easter. The Crusade has changed the custom. Already we are receiving big classes several times during the year. We are getting the habit. Why not clinch it? A larger group of new members Rally Day means a still larger class later on.

We are influenced by what others do. We follow in the train. We follow the example that is set by our friends. The best way to get more members later on is to get more members now. We are conquering the prejudice against uniting with the church. Heretofore it has been the exceptional thing in many if not in most of our churches for people to join the church. We are rapidly reaching the point where it will be the exceptional thing for people not to belong to the church. The few will not feel like being out when the many are in.

Rally Day is the last big opportunity before the Detroit Convention, when we make our first official report of progress. Let us take advantage of it. The hour will be late when these lines reach the churches, but it will not be too late to get results if we act at once.

This is more than an appeal to ministers. It is a challenge to all of our men and women to go right out and get a new church member for Rally Day. Drop everything right now and go out for a visit with the man or woman you know you ought to get.

* *

THE RETURN OF THE MINISTER TO HIS WORK

IT is a good thing for the minister to have a vacation. Let the carping critics have their say about his being away from his work, the advantage is all on the side of the minister and his work. He has deserved rest from his labors, release from routine, leisure to invite his soul, to loaf, and the chance to give free expression to some repressed desires. He has gained much in getting away from the din and noise, the dust and heat, of the city, and in resting in quiet places. He got close to nature and, like Antaeus of old, grew strong from contact with the earth. It has been good for him to dig in the soil and produce food for summer and winter, or to rest in some peaceful valley, or to climb some majestic mountain peak, or to watch the mysterious sea in its varied movements and differing moods, or to behold the sun-kissed clouds driven in the fields of the sky by the shepherd winds.

Moreover, he has had the gracious opportunity for new social contacts; he has met delightful people and made new friends who have enriched his life and widened the range of his interests. His leisurely reading has been more disinterested and free from homiletical uses. He has browsed in green pastures and drunk from still waters.

It was good for him to go away; it is better to return. Now he is back again in his parish for the year's work. It is to be hoped that he returns refreshed, reinvigorated, and a larger man. He should bring back with him and in him much of the world where he spent his vacation—the tang of the soil, the wonder of the mountains, the serenity of the valleys, the mystery of the ocean, the glory of the sky. Men should feel in their contact with him and in listening

to his sermons that he has been in God's great and glorious world. And the Bible should be more deeply read and more clearly understood by him, since nature plays such a large part in the thought and speech of the prophets, psalmists and Jesus.

He doubtless returns with a new interest in, and a greater devotion to, his pastoral work. His absence from his people for the summer has made him realize how large and warm a place they have in his heart. He has been much surprised at the grip they have on his affections. Now that he is back among them, he will enter their homes and drop in upon the men at their work and share his experiences with them, and he will not fear to give free expression to his affection for them and interest in their affairs. These friendly human contacts are of inestimable value, and they proclaim the Gospel as well as, and sometimes better than, his preaching.

As he returns to his work, it should appear in a new and better light. The artist frequently stands back at some distance from his work and thus sees better what it needs, and then returns to it with just the insight to perfect it. So the minister, having been away from his work and having reflected upon it, should return with new consecration. He should give himself to his work whole-heartedly. He should get a new grip on himself and his work. He should not scatter but concentrate his energies; make his efforts tell; try to accomplish something definite and great in the lives of his parishioners and the affairs of the community; and make his church indispensable for the higher life and the greater causes of the world. It is a great thing to be a Christian minister. He is the servant of God at work for the best things in the life of man.

* *

RALLYING THE CHURCH FORCES

IF it is good for the minister to have a vacation from his church work, it is almost, if not equally, as good for his parishioners to have their vacation, and for the same reason. This vacation custom, however, has brought about many changes in church life and work. The churches that remain open all summer have fewer persons in attendance and some of their activities are discontinued. Most of our churches are closed or join other churches in holding union services, which is a great gain, for it makes for better acquaintance and friendly relations and tends to bring about more co-operation at other seasons. The vacation serves to create in most parishioners a new and deeper appreciation of their home church. When they return to it they realize keenly how much their religious life depends upon it, and how dear it is to them. It is good to hear a strange minister, but, however noted he may be, he does not move and help them as does their own minister. Their home churches have many and sacred associations and holy memories. Here they have had their deep experiences, their noble inspirations, their endowment of spiritual power, their profound insight into the meaning of things, their deep sense of kinship with other seekers and finders of God, and their mystic vision and fellowship. The parishioners return with a profounder appreciation of the value of the home church.

If all parishioners were like these dear folk, the vacation custom would have nothing but gain for the home church. But experience shows that a vacation has also its drawbacks. There is danger involved. The church-going habit broken for a few weeks is never repaired by some people. They cease to go at all. Others defer their return to the church for several weeks. It is hard for them to receover from their vacation. The working period of the church is thus much shortened; it lags at the beginning and peters out at the end.

Now this condition of affairs necessitates a quick start in the fall, and many churches and Sunday schools hold a "Rally Sunday" to get all the parishioners to come to church and get to work. The return of the parents to their home and of the children to school gives the favorable opportunity for rallying the church forces. Now, therefore, is the time to get a good start. The returned vacationists should seek the house of worship and be found at their accustomed posts of duty, and show that they can be depended upon for the coming year. They should express to the minister and to one another their love for the church, and how much good they get from it. Those who love the church should say so, and act accordingly, kindling the same holy flame in other hearts.

All parishioners of our church should realize that they are the church. It is not the building, nor the ecclesiastical organization, nor even the minister and his trustees or deacons, that constitute the church, but the people—the men, women and children. These are the Universalist Church in the co nmunity. It is they who are to show the Universalist faith, justify its claims, be its best witness to holy living and noble service, and be its real glorification. Brethren, get together. Rally to the worship and work of your church.

* *

WHY RALLY?

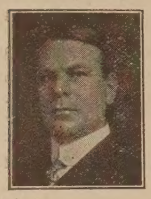
RALLY DAY has become a Universalist institution, and that is well. It is so successful that it is in danger of becoming merely an institution, and that would spell disaster. Christians have only partly succeeded in rescuing Easter, the greatest of Christian anniversaries, from the milliners and the tailors. Many thoughtful people question whether any church is ever helped to be more of a church by its Easter congregations.

The Rally Day question for you, if you really mean to count for something, is not whether you will be in the church on Rally Day, but whether you will be of the church on that day and on all the days to follow. It is not enough for you to be there. You must be there for something. Some one has suggested calling it Consecration Day, and that it surely ought to be—but not to the exclusion of the other three hundred and sixty-four days of the year.

By all means be in church on Rally Day, but be there because you mean to make church-going the rule and not the exception. Most of all, be there because you realize that the Universalist Church is gathering purpose and power, and throbbing with a great determination to serve life, and you are nobly resolved to be a part of it.

Getting Together for the Race That Is Set before Us

The Rev. John Smith Lowe, D. D., General Superintendent



THE first essential to a successful Rally Day is getting together. Pentecost was a possibility because "they" were all there. There were no absentees. No one stayed away. All were no hand. Every one answered to roll call. Had only half or even two-thirds of the disciples been on hand the results could not have been the same.

To avoid failure we must get all the people of all the churches together on Rally Day, October 9, 1921—*all* of the people, not a few of them, not a third or two-thirds of them, but all of them. All the members of all the families must be in their pews Rally Day, our get-together day. For weeks and months, in many cases, we have been scattered. We have not even seen each other. If we stay scattered, if we remain apart, we can not rally. These lines are written for you, dear reader. It is your duty to be in church Rally Day with every member of your family by your side.

Your next duty is to consider that you are obligated to pass this word on to every one else connected with your church. Get busy on your telephone right away and call up Mrs. Brown, Mr. Jones, and all others you can think of who need to be poked a little, and hold a conversation like this: "Hello, good morning. Glad to hear your voice. Had a good summer? Yes? Isn't that fine. So did we. Going to church next Sunday? Don't know? Hadn't thought about it? I don't wonder at it. I hadn't myself until this morning, but next Sunday is Rally Day, our first get-together before the new church year, and I just said to myself, I must rally with the rest of them. You'll be on hand, won't you? Get Frank and the children to be there too. It won't be a great day without you, and let's make it a great day."

The people you want to reach have no telephone? All right. Just drop in right away. Don't call; just drop in, not in a professional way but naturally and easy like, and after you have chatted a while—don't fail to chat—get off something like the telephone conversation quoted above. Do the same when you meet your church friends on the street. It won't be too late for this kind of work when you read these lines. Get in behind your minister with a lot of this sort of thing right away and you will find that the church people will all be together on Rally Day. But help to get them together, all of them. They must be there.

The next step toward a successful Rally Day is that the people shall be together with "one accord." The uppermost thought in every mind must be: "What can I do to make this the most helpful, the most prosperous year, in the history of the church, not in the terms of its growth merely, for growth is incidental, but in the terms of its service to the world? There is something that I can do. Whatever I can do, I am going to do it cheerfully, joyously. I am going to church Rally Day to find out what my church is planning to do during the coming year, what its program is, and then I am going to help carry out the program." If we get together with one accord on this one point the rest is assured.

Getting together with one accord, however, is not all. Rally Day is a beginning, a starting. It must be something more than a mere jollification, an emotional spree, or a good time. If Rally Day turns out to be nothing more than a "flare up," a flash in the pan, no matter how brilliant the flash, Rally Day has been little short of a failure.

Borrowing a figure from the athletic world as Paul was wont to do, here is what should take place on Rally Day. We should line up on the starting tape. Toeing the tape we listen for the starter's word: "Ready on the mark, set, go!" At the word go, we get away to a flying start on the new year's work in the life of the church.

In this case, the minister is the official starter. He will outline the course that is to be run. He will enumerate the laps. He will name the objectives and tell where the finish line is located.

If the people go to church on Rally Day to find out what the program is for the year, prepared to help execute it, the minister must have in mind a program to put before them. He must tell his hearers where he expects them to go. Sometimes it happens that a few of the people will not go when they have been told, but you can not count on any of the people to go if they are not told at all.

The sermon on Rally Day, therefore, should be an occasional sermon. A sermon, however interesting and eloquent, on some purely abstract theme will miss the mark. On Rally Day the minister is the official starter of the race. Let him map out the course that is to be run. Let him outline a program for the year's work.

I don't mean that he will forget to remind his people that their task this year, as it was last and will be next year, is to build a church, a strong, virile church, filled with the dynamic of Christ, and centered in the worship of God and the service of man. He will never forget that and he will feature the thought on Rally Day. But the building of a church like this is a many-sided task requiring wise planning and skillful execution.

During his idle vacation hours the successful minister has been dreaming about next year's work in his church. He returns to his pulpit with some clear-cut ideas as to what he wants to accomplish in his church this coming winter. Rally Day is his opportunity to acquaint the members of his congregation with his plans. If he is himself thrilled by what he has in mind he will thrill his hearers and secure their co-operation.

One thing should stand out pre-eminent in the Rally Day trumpet call to duty, and that is the membership and constituency Crusade. The following sentence taken from the Crusade prospectus is significant:

> "The Crusade shall continue in progress throughout the Anniversary year of 1920 and on into 1921, at least as far as the Detroit Convention and as long

thereafter as conditions may require or make possible. Our aim is to start a movement that shall sweep on and on because of accumulated force, instead of one that is largely local and short-lived."

Rally Day will witness the last great ingathering of new members before the first official report of progress to be made at the Detroit Convention, but neither Rally Day nor Detroit is the end of the membership campaign. Our report of progress at the forthcoming Convention will reveal to us that we have made a wonderful beginning in a movement that we could not stop at Detroit if we would. The concrete stories of what has been done and of how it has been done will send us home full of courage and determination to push on and on until we have not only reached but passed our goal.

We have made great gains in every department of our Church, but these gains are only a faint prophecy of still greater gains that await us through a redoubling of our efforts.

One idea, then, above all others, should ring out loud and clear in the Rally Day services this year. "We have only nicely started our membership and constituency Crusade. We are not to slacken the pace, we are to quicken it. We are all going to work and pray harder than ever. We are not stopping, we are just beginning."

Our Crusade has already attracted such wide attention and created such keen interest outside our Church that the representatives of one of the leading denominations of America have addressed the office of the General Superintendent asking for complete details as to our plans and methods.

Let Rally Day, then, ring with the challenge to each one in our fold to win one more. What has been done can be done again. What might have been done may yet be done. What seems impossible is only difficult, and it is doing the difficult if not the impossible thing that brings victory for Christ and Brotherhood. Run up the banner on Rally Day. Send out the call and the response will come back: "Here am I, Lord. Send me."

The Joy of Going On

The Rev. Stanley Manning, National Director of Young People's Work

IT is always Rally Day in the Young People's Christian Union. Youth is continually girding itself for greater tasks, setting for itself a new goal, reaching forth unto the things that are before.

No one could have attended the Convention in Chicago in July, or the Institute at Ferry Beach in August, or the smaller gatherings of our young people at various places this summer, without feeling the contagion of this spirit. The members of the Y. P. C. U. are ready for any task which the Church shall lay upon them.

This perpetual willingness to undertake something new does not mean that old tasks are never finished; they are: just as a school finishes its task with one group and immediately starts in with a new class just where the others began several years before. The products of the Y. P. C. U. are not in the Y. P. C. U., but in the Church, the Sunday schools, the Women's Missionary Association, the Universalist Comrades, everywhere in the service of the Universalist Church.

The vision of a World Church for World Service has gripped the young people. It is big enough to capture their imagination, to appeal to the heroic. And they have not been satisfied to talk about what ought to be done, or what they will do later on; they have made a beginning in the actual work itself. Although the members of the Union are contributing over fifty per cent more than they did two years ago to the support of their own organization, they have increased their contributions for Japan by 87 1-2 per cent in the same period. And unless all signs fail, this is only a beginning.

In addition to what it is doing through its own organization, the Y. P. C. U. has done much to help in the attainment of the aims of the Church itself. In the campaign for a great increase in church membership the Union has been one of the chief sources of supply. According to the reports made last June, several hundred members of the Union joined the Church during the preceding year, so that now over sixty per cent of the members of the Union are members of the Church.

Another vital contribution to the Church is made through the recruiting of the ministry and the missionary force. It is too early to tell how many members of the Y. P. C. U. have entered our divinity schools this fall, but the number is large, compared with the figures of recent years. The Y. P. C. U. can not produce trained ministers over night; it can supply the theological students for the schools of the Church to train. Missionary recruits are also appearing, who, in a few years, will be helping with their lives to make ours a World Church for World Service.

Members, Ministers, Missionaries and Money are being constantly given to the service of the Church by the Young People's Christian Union.

This increasing number of volunteers for the ministry and missionary service, this acceptance of the obligations of church membership, these larger contributions to the world-wide task of the Church, are all of them evidences of the growth of the practise of Christian Stewardship among the members of the Union. All that we have and are belongs to God, to be used by us in advancing His Kingdom in the world. The recognition of our stewardship does not end in a passing wave of enthusiasm: it is a fundamental principle of life whose influence will always be felt.

For the Young People's Christian Union the Murray Anniversary Crusade can not end at Detroit. These two years have been only a beginning. In them we have caught the crusading spirit of John Murray and other early founders and fathers of the Church. We are not ready to quit. We insist upon the joy of going on. The young people of the Church will heed the Rally Day call; will carry it into all their work during the year; and through their service now will qualify for the larger service for which the Church will ask in the years that lie ahead.

Membership-Murray Crusade

Marietta B. Wilkins, President W. N. M. A.

THE Missionary Society is rejoicing in a gratifying success in its altruistic endeavors; things we have longed and prayed for seem to be coming to pass and we start on our way to our biennial Convention with high hope. There is much to be done, whichever way we look, but we feel sure that money will come in sufficient quantities to enable us to meet the demands, to answer the calls that come to us, to *advance*, for a forward march it must be. We see no other way for this to be accomplished except by our membership increase; that is the only way for us to meet our obligations. Everything has increased, rent, clerical assistance, salaries of workers, cost of printing, cost of traveling—everything has doubled, yes, trebled on our hands, everything, except our membership. True, we have had many and varied appeals and new names are continually coming in, but, like certain electrical devices, the moment a new figure appears a former figure fades away, and the total number of members has remained about the same.

During the Murray Crusade our Association has not been idle, and last spring we decided that many would become members if invited and if they were told what we were actually accomplishing. The "April Shower" was made use of and when invitations were sent out as requested the membership did increase, with the result that to-day we are sending out nearly a thousand more *Bulletins* than ever before. We have now about 9,000 members.

But that is not doubling the membership. The increase of a scant one thousand is not 100 per cent by any means; we feel that the invitation idea has not been generally used as yet, and we ask for an extension of time to double our membership. We hope that our Detroit Convention will simply sound Assembly for our people, and that we will then and there pledge ourselves to the task of enrolling our own people in their own church organizations. The Missionary Society is the only national women's association in the Church and we almost wonder that we have to sound a trumpet call for them to join us. In some denominations a church member becomes automatically a member of the missionary society when she signs the church roll—having taken interest enough to join that church seems to carry with it the implication of wishing to pass the word on to others, of helping others.

What is the matter with the women of the Universalist Church? Over 50,000 families in our communion—statisticians say that there are two women on an average to a family—and 9,000 lined up "to organize and educate our women for missionary work, both home and foreign, to the end that the Universalist Church may do its share in furthering the Kingdom of God upon earth." Let the Murray Crusade never end until our Church does at least its share!

The Clara Barton Guild

Susan M. Andrews

DURING the memorable summer of 1917 thousands of young men poured into the Officers' Training Camp at Plattsburg, N. Y. Standing one day watching the arrival of a train carrying several hundred more, General Leonard Wood was heard to exclaim, "But our men can't all be officers; we must have some privates."

This was in no way a reflection upon the value and importance of trained leadership, but General Wood realized, as do all who have the responsibility of any great cause at heart, that leadership by itself is of little use. It presupposes at once a body of followers or privates, for without such it can not exist.

During the past two years our Church has taken upon itself the task of increasing the number of its privates, realizing that one of the best testimonials of the worth of any great movement is a large and devoted number of followers. All of our organizations have had membership campaigns. Various devices have been planned to reach the uninterested.

In the Standard of Excellence for the Clara Barton Guild, to be reckoned from October, 1920, to October, 1921, the first point to be gained is increase in membership, and it is to be hoped that every Guild will have met this requirement. By the time of the Detroit Convention we shall know, as nearly as possible, just what gains have been made. In many Guilds membership chairmen and committees have been appointed and are just beginning to realize the results of their work and to know something of the interest and enthusiasm which comes with increased numbers.

If the Detroit Convention were to be the culmination of this campaign how easily we might fall back into the careless habit of forgetting to ask the newcomer at church to attend the next Guild meeting, or failing to call up the few indifferent ones (who are always in our midst) with the hope of interesting them to become members. But we are not going to fall back. Indeed, may the report of what has already been done act as an incentive to move forward to far greater accomplishments in the months to come.

The spirit and purpose of the Guild and its program of work are such as to appeal to our young women. Many groups scattered throughout our denomination bear witness to this fact and reports show a splendid spirit of Christian service and devotion which it is bringing about. This condition, however, to be a real power throughout our Church should be multiplied in many other parishes. Not only must we increase our present membership but many new organizations should come into being.

That group of young women eager for a definite work to be performed, that organized Sunday school class, each is waiting for some one to realize the opportunity which the Guild offers them and to take up the task of helping an organization into being.

No, we must not fall back. The days ahead are too full of possibilities to permit that. Since increasing our membership is one of the surest ways of making progress, let us build on the work accomplished during the Crusade and go forward. May the call to "Rally Round the Clara Barton Guild" during the coming year be heard and answered by every Universalist young woman, from the North to the South and from the East to the West.

Not Yet at Jerusalem

The Rev. George E. Huntley, D. D., President General Sunday School Association

AT the time of the Children's Crusade, thousands of little ones, with smiles in their eyes and with songs on their lips, started forth for the Holy City, of the location of which they had not the slightest conception. A short march over the hills and across the plains was all that they expected. Soon they became weary, thirsty, hungry, footsore. And seeing the spires of a village, yet only a few miles from their homes, they would cry, pathetically, "Is that Jerusalem? Is that Jerusalem?"

We children of larger growth need to understand and remember that the Holy Cities of our search are not to be reached in a single day. Success results from continuity of purpose and endeavor. The salvation of society is to come through the "perseverance of the saints."

The Universalist Church as a whole must realize that Jerusalem is far away and that an early success is to be regarded only as the first stage of a long journey and a prophecy of progress stretching to the distant unknown. It is true that during the years of our Murray Crusade we have made a glorious beginning. We know it; and impartial observers outside of our Church know it and bear witness to our advance. But we must not deceive ourselves by supposing that we have made more than a beginning.

Those particularly interested and active in religious education need to remember the same lesson. We have started, but we have not arrived. Almost a hundred new schools? Yes, thank God! And that proves that new schools are possible and means that we must get *two* hundred others. Five thousand members gained in 1920? Praise the Lord! But Secretary Cushing of Massachusetts has the proper ring in his voice when he says, "We shall have another and larger gain in 1921." So Detroit is our real beginning, not our ending.

A splendid company of young men and women, Sunday school reared and inspired, have taken their appropriate places as full members of the Christian Church. Shall we now cease to urge the right hand of fellowship? Of course we shall emphasize it all the more. Going deeper, take this matter of evangelization, accepting Brother Downey's broad and worthy definition and making evangelization include the whole moral and religious development of the child from the kindergarten age to maturity. More important than any numerical gains is the new spiritual efficiency of our Sunday schools. Having made some progress, shall we now sit back in smug complacency? Or shall we take courage and go forward?

"The reward of service is the power and opportunity for more service." I did not originate that saying. I wish that I had, but some other man thought of it first. Mrs. Cary got hold of it at Northfield and passed it to me; now, with her consent, I pass it on. It well expresses, does it not, the truth that we need to have clearly in mind on October 9, 1921, and on those later days of the same month, when our hearts will be warmed by reports of high endeavor and glad success?

Every year we say to our schools, "Have a great Rally Day—and then take the rally spirit into every Sunday of the year." So at Detroit, the culmination of a wonderful rally season, we must firmly resolve that we will persist unto salvation. We are often told that we must not only keep on, but keep on keeping on. That is good as far as it goes, but it is not sufficient. We must keep on keeping on keeping on. For labor is a preparation for labor, and success is an earnest of success more abundant.

The Order of Universalist Comrades

Ralph W. E. Hunt, National President

SINCE the last biennial meeting of the Universalist Comrades, in Baltimore, Maryland, in October, 1919, the plans and operations of this rapidly growing organization have been blessed with successful results far beyond the expectations of the most loyal friends of the cause. The aim of the Comrades has always been to promote a closer comradeship among the men of the Universalist Church, and to be of real service to that Church.

How well the Comrades have measured up to the challenge which the Master has given, is shown best in the lives of the hundreds of men throughout our Zion who have been filled with religious fervor which has been altogether too rare in the Liberal Church. This new awakening of our Universalist men who are now mobilizing in this great national organization is spoken of as the most significant and most hopeful sign in our Church to-day.

The policy of the National Executive Board of the Comrades for the past two years has been to work in close co-operation with the Trustees of the General

Convention, and to throw the complete strength of the man-power of the Order behind the plans of the General Convention and the Church leadership of our General Superintendent, Dr. John Smith Lowe. The Comrades have accepted many tasks of the Church and the members have rendered rare service in all the denominational enterprises since Baltimore.

The Universalist Comrades have planned all of their national work as a part of the Murray Crusade, and in rendering genuine consecrated service in this greatest of all the forward movements attempted by our Church have become beneficiary of the Murray Crusade by a greatly increased membership and an ever deepening spiritual power as a united body of Christian men working in the name of the great Universals.

As a feature of the Murray Crusade, the Universalist Comrades planned and directed National Laymen's Sunday last February, and hundreds of men from all walks in life took charge of the pulpits all over the country, preaching the Gospel of Universalism and its application to the present-day problems in the world. The Church was thrilled by the courage, hope and faith of our laymen.

One of the great results of the Comrades' activities in the Murray Crusade has been the gradual welding together of the various local units and groups of Universalist men into local and state chapters of the National Order.

The Comrades have placed special emphasis on church membership and church attendance with extraordinary success in winning Universalist men into full fellowship in our Church. This is work that can not be measured or reported in detail, but has a far reaching influence that will continue in an ever widening circle for the upbuilding of our fellowship.

A great effort is now being made to have fifteen hundred men at Detroit in October. The National Officers are urging the Comrades everywhere to rally to the colors of the Order *now* for the autumn work of our Church.

Comrades, go to church regularly, and be present at the most important of all services, the holy communion. Stand up before the world in full membership in the Church of Christ.

Take a more active part in the work of your local and state chapters, and where the Comrades' work is not fully organized begin at once to harness the forces together. You'll never do a greater, more far-reaching work in your lives than to help in bringing all Universalist men into closer comradeship for service to the Universalist Church of Christ our Lord.

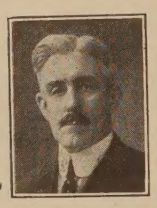
We must go on unitedly with increasing power as a mighty unit of mobilized man-power militant in the ranks of the Murray Crusade. This movement has really just begun, big things have already been achieved in this first great advance which culminates in October.

We of the National Order of Universalist Comrades are already looking forward eagerly to Detroit, when the call to arms will be sounded for the second great advance of the Murray Crusade. "Forward is our watch-word" that our Church may grow in power until all the nations of the earth are bound together in the infinite bonds of universal good-will under the leadership of our Lord and Saviour.

What the Superintendents Think About Rally Day

FROM MASSACHUSETTS

The Rev. George E. Leighton, Superintendent



TO be commanded to take one's self to the solitary place and there spend a stated time in cheering would be useful for a time in buoying the spirit of the individual. It would work well a few times for a person to cheer just for the sake of cheering—for no ulterior motive and to be heard by no one; but there is no gainsaying the fact that there is far more contagion in the cheer which comes, let us say, from the bleachers during the progress of a football game. Then there is *something for which to cheer.*

The value of Rally Day for 1921 will depend upon the same vital fact. If we hold a special service solely because Dr. Lowe requests it, there will be a certain buoyancy to the local spirit, but if, in addition to this, we rally because there are ulterior reasons, then there will be contagion from the action.

There are three reasons for this Rally Day:

1. It will make an impression and have an influence upon others.

2. It will establish confidence in our own life in the thing which we are doing together.

3. It will afford the opportunity to demonstrate that as a denomination we are doing some things and going somewhere.

One of the best acts of the Massachusetts Convention is its record regarding the Murray Crusade—"We rejoice in the achievements which have already accrued from the Murray Crusade for Members, and which is not to end with the Detroit Convention."

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FROM OHIO

The Rev. I. V. Lobdell, Superintendent

THE past of the Universalist Church is a most commendable one. It has produced great souls and made several marked and truly invaluable contributions to religious thought. The glory of the Universalist Church should not, however, be allowed to rest on its past achievements, but rather on its promise of future service. It has never faced such large opportunities and never has it been blessed with more able, consecrated, and loyal leaders. To date, its beautiful and comforting philosophy has not commanded the attention it ought, for it has never been as universally and persistently voiced as it should be. The dream of a World Church for world service may seem a little chimerical, but somehow, big dreams seem to have a way of coming true. The larger usefulness of the Universalist Church lies in a growing constituency filled with holy zeal for a great truth. "Not by might, nor by power, but by my spirit, saith the Lord."

Therefore we are engaged in a crusade for increased spiritual power and influence through an in-

creased membership devoted to the ideals of the Master. It is a crusade that is not going to end at Detroit. It is not going to end with a doubled membership. In the crusade program Rally Day offers an opportunity to reach the occasional attendant and many that are thoughtless and indifferent, and by the compelling power of a sane message command through the Church unused spiritual resources for the service of the Master.

The greatest days are not of the past, they belong to the future, and the main task of the Universalist Church is so to present the living Gospel that men go from the sanctuary conscious that "all ground is holy ground and every bush afire with God."

* *

FROM MICHIGAN

The Rev. Charles F. Patterson, Superintendent

WE have had some wonderful anniversaries since the last Convention. We have held great meetings commemorating the achievements of the past; now we should do something worthy of being commemorated by our descendants in the faith. Detroit 1921 should provide the reason for a great pilgrimage of Universalists in 2021.

To commemorate the completion of the Murray Crusade? Not so. We can not call the Crusade completed unless we are ready to die. Climax? I do not like the word in connection with the coming Convention. It must be a Convention of beginnings, not of endings.

When the commander of the "Serapis" called upon John Paul Jones to surrender, Jones replied, "We have just begun to fight." We have been testing ourselves the past few years to learn if we were ready to surrender. Our answer is, "No, we have just begun to fight to make ours a World Church for World Service."

We raised our million. Good! We set ourselves to the task of doubling our membership. We may fall far short of the mark. What of it? We have gained—we have learned. We are better prepared than ever before to keep on gaining and learning.

More than drives for millions and members, we need to-day consecration. Without it money is dross and members merely names in a record book.

However encouraging the statistical reports at the Convention may be, they will mean nothing without a consecrated people; however discouraging they may seem to be, we can dismiss them as unimportant if we find our people ready to consecrate themselves to Christian living and Christian service.

Out here in Michigan, then, we are waiting in the hope that Detroit 1921 may witness the reconsecration of our people to the service of God and of Christ and his Church.

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FROM MAINE

The Rev. Milo G. Folsom, Superintendent

MAINE is heart and soul in the great and last Murray Crusade Rally Sunday. Every church is making the greatest effort in its history to make Rally Sunday the most wonderful rally ever held. We are preparing to add new faces to the Sunday school and Union, new people to the congregation, new members to the church. We realize the blessing of this great "get-together Sunday." The energy and enthusiasm we are to harness to creative work for the Kingdom. The greatest Rally Sunday in our history will inspire every church in Maine to new efforts. We are going "to keep on keeping on," building greater churches, bigger Sunday schools and more successful Unions, that we may do more for the Kingdom of God on earth. Maine is ready for the great Denominational Rally Sunday.

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FROM THE SOUTHWEST DISTRICT

The Rev. James Houghton, Superintendent

THE next date on our church calendar is Oct. 9. The occasion will have special interest because of our recent achievements and because of the approaching climax of the Membership Crusade.

Our people have gained a broader vision of our place in an evolving social order and have gotten a new hold upon themselves. Every true friend of our Zion will endeavor to attend the Rally Day services.

Unprecedented congregations will greet the ministers at the hour of worship and will demand a presentation of the Social Gospel for the historic ideal of our Church. "The Kingdom of God on Earth," the slogan of the drive, "A World Church for World Service," and the object of the Crusade, "A Larger Church for Greater Usefulness," will be in the minds of all. Many will be received into the membership of our churches.

From Rally Day we shall come to Detroit with such a measure of enthusiasm and with such reports of growth as fittingly to mark an epoch in our history.

The showing at Detroit will be splendid. Be it remembered, however, that this notable thing which we shall have done is but the beginning of a new and larger career.

In the "Southwest," churches have reported 100 per cent increase, dormant ones have become active, members have been added to the State and General Convention Churches. But in this section we shall accomplish far more in the next two years than we have in the past two. Watch for our report at the 1923 session of the General Convention.

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FROM VERMONT

The Rev. George F. Fortier, Superintendent

RALLY DAY in the Universalist Church would seem above all other things to offer an opportunity to return to normal conditions. I know that when all the world was finance mad, the financial drive had its place. I realize the constituency drive was necessary to restore our equilibrium. But I also know that both financial and constituency drives have tended to establish a false confidence and a fictitious standard of value. At best they are but faltering steps upon the road that leads to Christian character and service. They may raise the dead but they do not inspire the living — for long. At the

end of four years of driving, I find my body tired and my mind confused, but my soul is fresh, unwearied. Its outlook has not been affected by the rush of world or church, its refreshment has depended upon neither dollars nor numbers, but upon One who revealeth Himself in quiet, not in hectic, hours. I am tired of counting, and want to be counted. I have tried to rouse interest in others for things which did not appeal to me, now I want to rouse enthusiasm in myself for the things which led me into the ministry of my Master. I want the young to come into the service of their Lord, because I have helped them to see Him, not because I have called them to Him with a brass band. I want the aged to die with the confidence that they have lived well, and not the regret that they lessen our constituency in their passing. I do not care whether we have a large Church, I want a real Church. On Rally Day let us return to the standard and the normal, to quiet worship and unaffected service, to prayer, not to shouting.

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FROM NEW JERSEY

The Rev. Henry R. Rose, D. D., Superintendent

SAID a rising young lawyer to me the other day, "No minister ever asked me to join the church until our new one. I stated my honest objections to taking the step; he explained them satisfactorily away and I joined. He took in one hundred members that Sunday and I was glad I was one of them."

Perhaps some of us Universalist clergymen have not asked some dozen or more men and women to unite with the church and therefore they are not doing it. They will not come to us; we must go to them. They are waiting for our invitation. I have found it so, and have also found that this is the greatest time in all the years of my ministry for getting people to come to church and to join the church. It seems to be in the air.

Do not let down after the Detroit Convention. Go right on reaching out and gathering the people in. Go on making it reasonable for them to join the church. Go on building up from the bottom—from the kindergarten, Sunday school, and Young People's Unions.

There is a mighty future for our Universalist Church. Its brightest days are just dawning.

Newark has taken for its slogan for 1921-22: "This is the Church that believes in *you*. It expects you to believe in *it*."

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FROM SOUTH CAROLINA

The Rev. Willard O. Bodell, Superintendent

UNDOUBTEDLY our greatest denominational undertaking is the membership crusade. Doubling the membership of a denomination is no small task. Perhaps there were few who thought it could really be done.

Those of us far removed from the center of information know little of the progress being made. We have heard of one or two churches reported as being over the top. A few others report percentages well on the way toward the 100 per cent mark, and the Rally Day effort will possibly put them over. What the figures for the denomination as a whole will be, is yet to be ascertained. However, it was a program worthy our greatest effort, and we now realize that it should have been started many years ago.

Here in South Carolina we have increased our membership to date 20 per cent, but this is not the only noticeable result of the crusade. We must take into consideration the new Sunday schools organized, the general revival of interest, and the added influence of the churches in their respective communities.

Considering results as a whole, we have determined on this, that so far as South Carolina is concerned, the crusade shall not stop with Rally Day, nor with the Detroit Convention, but with the last two years as a first step in a definite and continuous program, we will put forth every effort, using to the best possible advantage the means at our command, to increase our membership 100 per cent from its present standing, and more than that, to double the number of churches in this state. This is our program in South Carolina, leading up to the General Convention session of 1923.

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FROM CONNECTICUT

The Rev. Theodore A. Fischer, D. D., Superintendent

WE in Connecticut are in full accord with our General Church authorities in not putting a time limit on the "greatest adventure of our Church." The reports at Detroit are not to mark the end of our endeavor; they are but to arouse our finer pride and stimulate our zeal to a glorious campaign continued with increasing power and success. We are aiming high. Can we aim too high? I do not think so. But we may fail to strive as we should. "The least we should do with our smallest opportunity is to make the most of it." The faithful in Connecticut surely will rally to the work, as they have always done. And in this great work we are in honor bound to carry on loyally. It is the privilege of all to share. It can not succeed in the fullest measure unless all do share in it.

The hosts regularly enrolled in our organized parishes and those isolated friends of the faith alike may and should have part in helping to make our Church more effective and more useful to humanity.

Universalists in Connecticut, wherever you are, in whatever community, the appeal is to you. Our churches need you as members. Our Sunday schools need you and wish to enroll you. A mile or two from some one of our churches should not keep you from putting yourself in line in the active army of our Church. The Convention Church, the Home Department, the Union-at-Large, both Junior and Senior, make it possible for even the most remote to have a place in our church family. Those who read the *Leader* will know of this splendid campaign and of their opportunity and duty. Those who are able to attend our church services will know too. There are a good many, however, who do not read the *Leader* and who do not attend our services, who ought to know also. Who will tell them? Who will seek them for our Church? Perhaps you will. If you

know of any who should and could be reached, will you not be the messenger to them? Our General Convention looks to us for the full measure of our co-operation. I am confident it will not look in vain.

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FROM KENTUCKY

The Rev. Thomas Chapman, Superintendent

RALLY DAY, Oct. 9, ought to mean much in our denominational life. Let every one say it must mean much. For almost two years the Murray Membership Crusade has been in progress, many of our churches have made splendid numerical gains, and this should only be an assurance of larger achievements just ahead. The momentum gained must not be lost.

Since the inception of the crusade, Kentucky has added two churches to her forces, and our State Convention will meet at one of those churches in October. More than one hundred members have been brought into our fellowship, and we are looking forward to still greater things.

Should we not say our victories shall be commensurate with the faith we love and profess? Nothing less should satisfy a Universalist; nothing less can. Universalism is a priceless treasure, the world needs this truth, must be transformed by it, and, in the spirit of true apostleship, we must impart it to men.

Yes, Rally Sunday should mark an advance. And the session of the General Convention at Detroit should be a time of accounting and careful planning. We want nothing reactionary. Let us leave nothing undone which may be necessary to the promotion of the greatest cause in the world.

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FROM NEW YORK

The Rev. G. D. Walker, D. D., Superintendent

EVERY day should be Rally Day in the Universalist Church, but if we are to have one especial day set aside when we rally a little more strongly then at other times, then I am for it. There are of course tides of the spirit. Sometimes we question whether the mighty spiritual waves which have swept over humanity were originated or generated by men. Looking at religious history in one light it would appear that they were not, looking at it in another light it would appear that they were. Certain it is that they found their expression in men who became great leaders, and they were hurried forward by the devotion of magnetic souls. Through like devotion our Church is going through a regenerating period. It seeks new consecration of its constituency. It sees mighty visions ahead. A world of human kind to be ministered unto and by that ministry brought from grief, blood and tears to paths of peace and gentleness.

It would be childish to assume that any goal which we have set for ourselves is to be final. When we have reached it we find it but an elevated platform from which we attain a broader view. In all our forward strivings let us keep this in mind. We now are marching on. Our leadership is good and to our liking. Let us be thankful and forever look forward.

FROM THE MID-WEST DISTRICT

The Rev. Luther Riley Robinson, Superintendent

IN all my ministry of about twenty-seven years, I have never felt more certain of the urgent *need* of a revival and of greater enthusiasm among the Christian forces with whom I have been engaged, than I feel to-day. The religious world has, in great measure, lost its moorings, and is drifting. We are in the formative period of a new day, a new "age." Men will find themselves as sure as the sun shines—but when and how?

I fear that we Universalists, as a whole, do not divine the real signs of the coming day. It has been stated so many times that we treat it as a commonplace expression, that "we hold the thought of the 'inevitable' religion of to-morrow"—and we do, but what are we doing about it?

Rally Day should be the beginning of "months," "days," and "years" to the whole Universalist Church this year. Let's make it so.

We have been trying for a year, and shall continue for the next, to "revive" our forces in the Mid-West District. We have just found the way, I believe, and it will work. Try it. On "Rally Day" this year, we are going to set in motion forces that are destined to bring new life to our own souls, and a more active church membership than we have ever had.

Detroit will witness the optimistic smiles of a great host of well-tried and rugged "fighters" for a bigger and grander Church, and a doubled membership in this great Mid-West.

* *

FROM GEORGIA

The Rev. A. G. Strain, Superintendent

SHALL the crusade for Universalist church members be continued? Why not? The Universalist Church emphasizes the brotherhood of man and strives to develop in the hearts of its members a strong fraternal spirit so that each one may feel the woes of every other one. Not merely every one of the Universalist church members, but every one of every tribe and nation of every race and color, and then beyond this, the love of every true Universalist is extended to the brute creation, and it is the work of the Universalist Church to develop in the hearts of all its members this strong impartial love for everything capable of feeling.

To excite in the human heart a desire to get to some good place and revel in ease and luxury while others are consigned to realms of woe can only develop the powers of selfishness and transform men to demons, and this has been practised and sinfulness has been so increased that the wave of crime now sweeping our country is taxing our courts to the extent of nearly $20,000,000 per year. This would be impossible if we, the Universalist Church, had a controlling power in the affairs of men. This is sufficient reason for continuing the crusade for more members until we have at least a majority of men and women in the Universalist Church.

God is Light

Harry LeRoy Haywood

THE man abroad at night-fall sees a profound change come over the world. The distance grows purple, orange and red settle about the nearer hills, a mist creeps up the valleys, and earth and sky grow strangely beautiful. After a little red, orange and purple change to a deep gray; the horizon grows black; nearer things begin to fade away, until at last nothing at all remains visible. A darkness almost like a solid envelops everything, even the mind, so that the mountain which a little while ago filled half the sky is now as if it were not; there is no distance; nothing is left but a sensation of blackness. The man gropes slowly along; he stumbles; he can not find his path; he grows confused and afraid; the home toward which he was making his way is now lost in some unknown direction. He is compelled to lie on the ground lest he walk over some bank and fall to the rocks below.

After interminable hours day breaks again. Light comes. Once again he can see things as they are. The sky is no longer a blackness, but a great blue depth in which gray clouds float by. Each common thing becomes itself again: the tree is a tree, the rock is a rock, the mountain stands where it did before. The traveler now walks swiftly along, without fear of losing his way, because he sees here and there the familiar landmarks by which he guides himself to his home. Such is light. It enables one to see things as they really are; it helps one to find the path home; it restores to a man his own world.

God is light. What the sun does for a world lost in night God does for the human mind. In the mere thought of Him the darkness lifts; we see things as they are, and not as in a mirage; we find the path that "leads us thither where we wish to go;" we walk and live in certainty, in confidence, and therefore in peace. The man who moves through a world which he believes to be a blind dead thing composed of unliving forces and indifferent energies, where the human soul itself is the strange fruit of a chain of chances, where his very being rests in the keeping of forces to which it means no more than a fly on the highway—that man must necessarily live in uneasiness and fear, ever afraid lest the blow fall and he cease to exist, ever doubting his own senses, ever looking forward from catastrophe to catastrophe. To such a one God comes as a great light. All things fall into normal proportions; the ground becomes solid beneath his feet; he treads the path before him with confidence.

God in Himself is light. He understands everything there is. Unlike us, He is such by His nature that He does not need to feel His way about, blindly putting out one hand before the other, puzzled and alarmed; but He is perfectly at home with the universe. Under every conceivable circumstance He knows immediately what to do, and is able to do it. There is no great sphinx to Him, no appalling enigma; all is broad daylight, and He knows each and every thing as it really is. The meaning of this world, the outcome of the human race, the purpose of suffering, the mission of death, the future of us all—these things bear down upon our minds like a great weight, but to Him they are all as plain as the ground beneath one's feet at noon time. Some men live like passengers who have no confidence in the captain's ability to handle a ship, their fears rob every moment of its joy. They should learn that there is no possibility of God's failure. To Him the good ship earth, every atom of it, every passenger upon it, and every inch of the Great Deep over which the "divine ship" sails, is as clearly known as if it were all transparent glass. To Him there are no puzzles, no mysteries, no fears, no dreaded outcomes, but everywhere the clarity, the certainty, the calmness, of daylight, because He is Himself light.

When I am most harassed and driven I like best to think of God. It heals the hurts of my mind to feel that the One who knows the most about all things is the One who does not fear or worry. It makes me believe that if I lived in such light I also would have no fears, but would endure a little while, knowing that sooner or later all things will make for our peace. When I once found myself very close to death it gave me a great easement of heart to know that my own being was in the keeping, not of an aggregation of helpless and blind energies, but of One who was as easily able to care for me, to carry me through the Great Experience, as I had been, in the days of health, to carry my own babe across the room.

Universalist Headquarters

THE Rally Day number of *The Leader* is the fitting time to report to Universalists everywhere another great step in denominational organization for denominational efficiency. When the present building of the Universalist Publishing House was erected there was no anticipation of the achievement of recent years. The office of the General Convention was wherever the Secretary happened to reside, the General Superintendent's headquarters were usually in a Pullman sleeping car, the General Sunday School Association was not in being, and the Women's National Missionary Association and the Young People's Christian Union followed the

movements of their officers or volunteer assistants.

The great Springfield Convention brought us a rebirth of denominational consciousness and a new resolution to do more and better work for the world. Since then we have moved steadily and rapidly forward. When, after various conferences between the heads of existing organizations, it was decided that efficiency demanded that the various executive offices be brought together, the Publishing House offered them any space in its building not under lease, and the Directors voted to make the rentals much less than its commercial tenants were paying. Since the building was designed for quite other uses, however, it has been difficult to adapt it to these new conditions. In addition to this, the low rentals for the denominational offices, coupled with increased taxes and cost of administration, constituted a heavy drain upon the resources of the Publishing House itself.

A year ago a search began for a new location and a building better fitted to meet denominational needs. After some months a beautiful residence on Newbury Street, near Copley Square with its Public Library and Trinity and Old South Churches, has been secured. The house was built by one of Boston's great merchants as a home for his daughter. After conferences with the various denominational executives to determine their respective needs, plans have been prepared for a structure to be devoted wholly to denominational uses and to be called, "Universalist Headquarters."

The building is a beautiful four-story structure of light pressed brick, with brownstone trimmings, and with a sufficient setback to allow for an attractive lawn in front. The windows are fitted with wrought-iron grills allowing for window-boxes of flowers in the summer. The entrance is a fine quartered oak door, with hand-wrought grills and hinges, leading into a vestibule, with French doors opening into the hall.

The entrance will bear a plate marked "Universalist Headquarters," and upon panels at either side of the vestibule will be painted the names of the various denominational officials and the location of their offices.

Beyond the vestibule the visitor will find on the right a large reception room finished in white and gold and furnished in mahogany, with an open fireplace and inviting settles and reading tables and cases containing many of the early publications of the Publishing House. Behind the reception room is the main office of the Publishing House, a large room 25 x 36, containing two fireplaces on the one side and on the other the main staircase and the elevator. A corridor connects the business office with the editorial suite, which contains five beautifully-lighted and well-arranged private offices and connects by a special staircase with the composing room below.

On the second floor the entire front of the building is occupied by the Ministers' Room. There will be the desk and piano and secretary's table at one end, a fireplace at the other, a big reading table with easy chairs in the bay window, a large coat closet and lavatory, and the room itself will hold between seventy-five and one hundred people. This will also be used for committee and directors' meetings and for conferences of various sorts. At the rear are two large connecting offices which will be occupied by the Massachusetts Universalist Convention.

On the third floor the entire front of the building is given to the Women's National Missionary Association. Behind the women's headquarters is a large rest room for the women connected with the various offices in the building. This will be fitted with a gas stove for the preparation of lunches, etc. At the rear is the suite of offices to be occupied by the General Sunday School Association.

The front of the fourth floor is to contain the main offices of the General Convention, with their adjacent storerooms. Adjoining them are the offices of the General Superintendent and his secretary, while the remainder of the fourth floor is to be given to the Young People's Christian Union.

Much consideration has been given to fitting each of these offices for the particular work of the or-

ganization to which it is to be devoted. The automatic elevator will connect all floors. The heating plant will be of the most modern type, with the radiators equipped with a device by which the occupants of each room can not only determine whether they will have heat or not, but how much heat they will have. Hardwood floors and battleship linoleum will be generously used, and the entire plant will be one of which every Universalist will be proud. It is hoped to have the new headquarters ready for occupancy before the holidays or at least early in the new year.

The Papers of John Pererin

I The Quickening of Life

John Pererin is a Welshman. He is a scholar of unusual attainments. He has been active in political life, a public speaker who commands great audiences, a writer of diverse accomplishment ranging from essays to editorials. But deepest of all, John Pererin is a mystic. He abides in the inner life. Therefore he knows the difference between mysticism and mush. After much persuading in the name of an insistent human need, and with modest realization of the difficulty of the task, he has undertaken to prepare for *The Leader* a weekly meditation about life. The purpose is to help free the soul from the bondage of things, and to lead toward that which the world can neither give nor take away.

WHILE we know a good deal about life, we do not yet know what it is. We have built up extensive and elaborate sciences, physiology and psychology, zoology and botany, anthropology and sociology—and of these, combinations and subdivisions without number. But as to what that thing is that all this knowledge is about we are no wiser than were our fathers. Here it is, all around us, taking, as Omar Khayyam says, "all shapes from Mah to Mahi;" but what is it? When we are through with all our analysis and classification, when we have tabulated all the genera and the species from the amoeba, a microscopic dab of sensitive jelly, up at last to man, what is it all about? This dark and elusive thing we call Life, which yet is our very selves—when we try to define it, we are reduced to guess-work; and one guess is just as good or as bad as another. We are still in the dark. The searchlight of science has not tracked out this obstinate mystery.

Nevertheless, with the curious presumption which is characteristic of human nature, some men have tried and some have fancied that they had succeeded in generating life in a laboratory. Now and again we hear of some one who claims to have discovered the secret of spontaneous generation, of quickening a focus of life in matter wholly dead; but nothing seems to come of it. No man has yet discovered a way of hatching out a spark of life where there was no life before. Life (so far as we can now tell) comes out of life, and out of life only. Life is self-perpetuating, self-generating. It has its roots in itself. It survives by reproducing itself from generation to generation; life itself is the sole origin and source of life. It grows and thrives by assimilating to itself things that have no life; it lays hold of inanimate matter and uses it for its own development. But every new germ of life comes forth from the loins of life; by its own secret alchemy, it moves on in its ceaseless cycle of seed and fruitage, keeping its secret to itself and never running dry.

This is true on every plane of life. The *method* varies endlessly, of course; but the fundamental fact remains unchanged. Life begets life, as truly in the spiritual as in the physical world. The seed may be sown in any one of a hundred ways—it may be carried in a stave of music or on a spoken word; it may be blown out of the pages of a book or it may be dropped out of a noble deed; but, however it is done, there is a living agent involved in it somewhere. The truth that lies beneath the Roman doctrine of the Apostolical Succession is that the continuity of the faith is preserved from age to age by personal agents, men and women transmitting it as a life and an experience from one generation to another across the years. In its modern form the doctrine has been corrupted into a formal half-magical affair; but its essential meaning conveys a great truth. It is that the life of the spirit is quickened by the contact of human spirits; and that the Spirit of God uses us men and women as the instruments of its propagation and increase. St. Paul was using a strong image, but he was well within the facts of the case, when he wrote to the Galatians that he was travailing in pain until Christ should be born within them, and when later he called Timothy his son in the Gospel.

Most of us who are alive at all, who are not mere wooden dummies without purpose or initiative, know perfectly well that such life as we have was quickened in us by our contact with some other person. I was reading the life of the Franciscan Jacopone da Todi the other day, and found that his quickening had come through the discovery after her death of the unpretentious goodness of his young wife. Some of us look back with gratitude to a day when the spark of a new life of faith and purpose was kindled in us by a teacher or a friend; and most of us cherish the fragrant memory of a parent whose word or deed was the seed of new life within us. It is life that begets life; and in the realm of the spirit no more than in the physical, is there such a thing as spontaneous generation. Directly or indirectly, the Spirit of God uses human tools for the kindling of life.

This raises a question of some consequence to all of us. All life is meant to be reproductive; and, in some way or other, all true life is. In the physical world, life sometimes reaches a dead end, a barrier which it seems unable to pass. The stream is lost in the sand. There are forms of life which have become extinct; others which have remained in a crude and rudimentary stage of development, being to-day much what their fossil ancestors seem to have been numberless eons ago. In the same way the vital impulse of families peters out—many an old family with a distinguished record in history has wholly disappeared from the scene; and even large nations seem to have

vanished, leaving no memorial save a few mounds and sandheaps. Just why life comes to these dead ends, these blind alleys, we do not altogether know; we are reduced once more to guesswork, though we do indeed know that the higher we go in the hierarchy of life the more do we find that life exacts its own penalties from those who abuse or pervert it. In the life of the spirit, sterility is altogether the penalty of indifference, neglect, and misuse. If you have a growing life in yourself, you will pass it on without knowing it; virtue will go out of you; and the people whom you touch in the ordinary ways of life will leave you with a quickened hope and a replenished energy. We all know people who have that effect upon us—there is a contagious health of mind about them and we feel cleaner, sounder, wholesomer, after a spell in their company. There are others whose courage and good cheer is infectious, with a charm in it to drive away bile and spleen. There are others again of a noble humility whose grace makes you fall in love with the lowliest service; and yet others whose eye has reached the hidden heart of the world and whose word reveals to you truth that makes you free. They are charged with life, storage batteries that need only a contact to pass on the precious energy, the quickening grace, the transfiguring light, that is in them. This is the office, the function, the destiny of the individual soul, to be the transmitter, the conductor of life—the live nerve-end of the Spirit of God. The supreme failure to which you and I are exposed is that of being a spiritual dead-end, a blind alley that life can not break through.

O Thou in whom is fulness of life evermore, grant that Thy life in us may never run dry. We confess that we are slow to search out the fountain of living waters; and our spirits grow arid and sterile within us. Stir us to repair betimes to the spring that we may be replenished, and that rivers of living water may flow out of us to quench thirst and to quicken life in needy folk about us. Amen.

The Sand Table

Miss Frank Austin

As a contribution to the possible ways of interesting the children of kindergarten age in Bible lessons *The Leader* will present a series of sand table plans accompanied by the teacher's remarks in more or less extended form. Although these lessons will later appear in book form, those interested in this phase of Sunday school work are invited to use (or preserve for future reference) the lessons as they here appear from week to week.

Introduction

THE basis of this system is an appeal to the eye as well as the ear of the child and to supplement these appeals by that of the child's own action. Working on this basis this system has been in constant use for over eight years. Practise will ever suggest new details to any one using the system, but teaching on this basis has produced results that indicate its value. Among those observed a few are suggestive. First, the interest of the children is held from start to finish; second, the children remember the lesson and in review will themselves tell the main points of the lesson even when the table is laid for another new lesson; third, parents testify that the children talk about the lesson at home during the week and on Sunday morning are eager to go to Sunday school; fourth, even children not over docile, of whom parents have said, "You probably can't do anything with them," have been so attracted and interested that they have caused no trouble at all.

The definite objective of all Sunday school work is Christian character. The text book is the Bible. The purpose of this system is to create and foster a taste for both the end desired and the means used. The instruction is in Bible truth but the intent is to lead the child to love the Bible as the Book of its own choice for future reading and study.

It is nearly twenty-five years ago that the author was drafted one Sunday, from a class in a Congregational Sunday school, to teach the primary class. With neither experience nor preparation the task was not easy, with more than a score of tiny youngsters. But the need of some one there continuing and interest being aroused, she finally accepted the position regularly. In some similar conditions this work has since seemed to be her task, and to it she has given what she could. Chalk and a blackboard early came to use, though the teacher had no drawing ability and had to make straight lines serve for men and women while with animals the legs were slanted and their bodies always abnormal in appearance. Later pictures cut from books were used—one big illustrated Bible went under the knife—and through this experience, as in the earlier blackboard work, it became evident that the appeal to the child's eyes was vital. Then came the sand table with the lesson pictured on it, and then the idea here presented, which has proved most effective.

Below, in speaking of equipment, we have attempted to show how to prepare the lesson setting, which should vary with each lesson. The thought here is to make the table as attractive as possible in appearance while preserving physical conditions in which people might enact the story. Then a tiny doll to represent each character in the lesson (other dolls to show neighbors or populace add to the effectiveness of the scene). And now, the main point of this method of teaching, as the story shows each character moving in the progress of the lesson, have some child move the doll that represents the character immediately involved to correspond with the story. Engage as many children as possible in this during the lesson. If, for instance, the character moves the length of table several children may take part, each moving the doll part way. Likewise if several dolls move together.

These lessons are not intended to teach geography or any sectarian theology. The mental picture is always that of the human family with God as the loving Father even when His love necessitates discipline.

The course will cover about a year if each lesson be given but once. But experience would indicate this to be inadvisable. Each lesson may easily be

given two successive Sundays with increased interest and delight on the part of the children, for at this age they like to do the same thing over and over again, as they will call for the same story to be told them even though they know it by heart. Special lessons—as the one for Christmas—may be repeated each year with slight variation, or none, with perfect confidence. Lessons after such repeated use may be reviewed apart from the table picture involved, that is, verbally, to great advantage.

Each lesson in the course, therefore, is meant to be suggestive, rather than exhaustive, and the text given does not in the least prohibit any teacher from adding her own illustrations of local or, if desired, denominational color. The course, thus used, will cover practically all the period of kindergarten work. It may be appropriate to suggest that when graduation comes to another department the school present the child with a Bible, not only to carry on the object-lesson idea, but as the natural thing that the Bible is now the Book in which the child will find its own interest highly centered.

Description of Equipment

Sand table six feet long, three feet wide, three inches deep, filled with white sand within one inch of top. Border of artificial green moss or green paper grass around inside of table (green tissue paper cut in narrow strips and scattered makes a fair imitation of grass). Arrangement of border, etc., varies with different lessons.

Twelve dolls four inches long representing Disciples, all dressed alike in long gowns, tied in at waist line. (Paper gown. Same color for all twelve.)

One doll four inches long, used only to represent Jesus, dressed in purple, tied at waist line with white.

Twelve or more dolls four inches long dressed in gowns of different colors for other characters.

One baby doll used to represent Jesus or Moses or any other infant, wrapped in white.

One English walnut shell filled with cotton for Baby Moses' basket.

Artificial trees. (Sprigs of evergreen placed in sand may be used.)

Mirror to represent water. (Add extra mirror for length or breadth. Cover edges with sand as desired. Small round mirror for well.)

Tents of cardboard.

Houses of cardboard covered with pretty paper.

Celluloid animals.

Star covered with silver paper (Christmas lesson).

Paper boats.

Water jar and other items may be made of cardboard.

Other things not here mentioned may be used, as consistent with lessons.

It has been found better to keep the one doll to represent Jesus, except of course with Christmas lesson where the baby doll is used. It helps to fix the character as abiding and continuing.

This may to advantage be done also with dolls representing the twelve disciples, if possible to have dolls enough. If not then the same end may be reached by using one style of dress for dolls whenever they are used to represent the twelve disciples.

In changing a doll, that is, making it represent another character than one already used, the dress should in some way be changed, because the eyes of the youngster are keen, and if the doll looks the same they will be confused as to the characters meant.

The cost of equipment will vary in different places and perhaps at different times. It has been as low as ten dollars with the author. It has been as high as forty. But the school will find the expense justified by the importance of this work.

Note: Some of the lessons are given in shorter form than others. The longer ones are practically complete. The same idea is to be worked out for the other lessons, that is, to amplify all details of the story by the teacher.

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PARABLES OF SAFED THE SAGE

The Parable of the Great Gun

I VISITED a Battleship, I and Keturah, and it was Some Ship. Yea, it was the Flagship of the Fleet.

And the Captain entreated me kindly, and spake courteously unto Keturah, and we sat down in his Cabin and held converse one with another.

Likewise the Admiral, when he knew that we were on board, sent for us, and we sat down with him in his Cabin.

And we drank Tea, and there was nothing that we desired that was not done unto us.

And the Ship had Great Guns, and twelve of them carried shells that were almost a Cubit in Diameter.

And the Captain permitted me to point one of the Great Guns, and to turn it upon its Axis, and to raise it and lower it. And it was very easy. Likewise did I look through a Telescope that was fastened to the Gun, that I might see where I was pointing it, and where it would shoot if I shot it. But I shot it not.

And I spake unto the Captain, saying, I am a Fair Shot with a Rifle but this kind of Gun is a Little Beyond my Caliber and Range.

And the Captain said, Thou art mistaken. It is much easier to shoot this Gun than a Rifle. For with the Rifle thou must get three things in line—the object and the foresight and the hindsight; but with this, the man in the Conning Tower giveth thee the Range, and the Correction for the Wind, and all else that thou needest, and thou hast only to get the cross-wires of the Telescope upon the object, and hold them there, and that is all there is to it.

And I examined the Great Gun, and it was even so. For there was no labor of bringing the foresight down into the notch upon the rear end of the barrel and then hunting around to see if the target was anywhere on the same side of the Ship, for there was the Target and there were the cross-wires, and it was very easy to lift or lower the Great Gun or to move it to the Right Hand or the Left.

And I said, I have always supposed that this would be hard, but behold, I could do it myself.

Now this have I discovered in life, that it is often easier to do a Great Thing than a Little Thing. And there are folk who do small things with such great Labor that they have no courage to attempt anything larger; whereas, if they but knew it, the Great Task brings with it a sense of Exhilaration and Courage and High Resolve that make it easy; and when it is done, there is great joy in it.

Therefore do I say unto men, Shrink not from the Great Task. Undertake it bravely, and behold thou shalt find that it is better and less arduous than the petty tasks at which thou dost waste thy life and get nowhere.

What We Should Think About and Act Upon at Detroit

A Symposium

GET DOWN TO BUSINESS

OF course, the Convention meets primarily for the transaction of business. It is business of a high order, business pertaining to the Kingdom of God. It should therefore, be done in decency and in order. But a useless waste of time should be avoided. At nearly every convention I have attended, much time has been spent discussing some point in the rules of order, or the putting over of some pet hobby.

Let this Convention avoid useless waste and get down to business.

While the business is important and should receive the attention it merits, it is not an end in itself, it is only a means to an end.

We have the greatest religious philosophy in the world. We need a vision commensurate with this philosophy. We need to realize that we hold the key to the future. We need a vision that will help us to realize our world-opportunity. "A World Church for a World Service" should be our motto. I would like this Convention to make itself great by shaping its policies and outlining its plans to this end. It should be a real pentecostal experience. If this Convention can send its delegates home with a new vision with a new zeal and consecration, with a firmer resolve to give themselves to the service of the world, it will be the greatest Convention in our history.

J. M. Rasnake.

Atlanta, Ga.

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WORKING OUT THE KINGDOM IDEA

JESUS founded the most powerful and self-perpetuating organization the world has ever seen. The Christian Church is at this hour the best thing man has produced in the way of a teaching institution with a dynamic ideal of human betterment and racial progress.

I would like to see somebody—all of us—fall into the stride of Jesus and throw into the business of saving the world the wholesome gladness, optimism, splendid enthusiasm and high faith which he put into those first dismal centuries. If Jesus with his Twelve could accomplish what they did in those terrible years of slavery, greed and brutal tyranny, what could we millions in this great day accomplish if we really got at it!

I want to see the idea of the kingdom of God on earth become the platform of political parties, the rule of business, the inspiration of all our reforms, the goal of civilization.

The mustard-seed epigram is the most energizing bit of religio-philosophical teaching that ever leaped from the inspired genius of a human soul. Jesus taught that man is master here, that God loves him, that nature is kind to him, that omnipotence is organized into nature to assist him, that if we will but seek and find the righteousness or rightness of things and organize our kingdom according to the will of God we shall have prosperity and health and joy.

It is for the common sense of the twentieth century to work out the kingdom idea in terms of twentieth century business, knowledge and experience.

Robert D. Towne.

Philadelphia, Pa.

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KEEP THE STREAMS OF RELIGION FLOWING

THE world is on fire. Men who know whereof they speak tell us that the way to put out the flames is to pour on the streams of religion. We believe that Universalism will save the world. Some emphasize the social implications, others the spiritual, and some wise ones both. Our job at Detroit is not to endeavor to get all to place the emphasis on the one side or the other. Our business is to do everything possible to strengthen our Church so that it will be able to get Universalism into the hearts of men and women and keep the streams of religion flowing.

One of our great problems is the lack of candidates for the ministry. I hope that the Convention will commission Dr. Frank Oliver Hall, or some other apostle, to go to every one of our schools and colleges and there present the claims of the ministry to the students. We have had enough newspaper and magazine accounts of the poverty, hardships and trials of the ministry. Let one who knows tell of its joys, privileges and opportunities. Then we shall have recruits to fill our pulpits.

What will the Convention be? I hope it will be a Convention that will stir the spirit as at Pentecost in the long ago.

H. H. Niles.

Concord, N. H.

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THE VITAL NEED OF MORE MINISTERS

MUCH new energy has been generated in our denomination and therefore the Convention will be called upon to take action along many diverse lines. It is my hope, however, that at least one of our very fundamental problems will not be passed by and gently interred with the customary resolutions. I refer to our vital need for more ministers.

We shall never get very far in any new forward movement unless we have an adequate ministerial force, and just now, so far as I am able to judge, our stock of ministers is continually dwindling. To some who endeavor to look a little way ahead the outlook for our denomination would be discouraging indeed, were it not for the fact of our unbounding faith in a righteous victory.

What can we do to secure more ministers? One thing we might do is to plan for a decent pension fund for our ministers. Something really worth while which would assure them that should sickness befall or when old age arrives they will have a decent income which is as legitimately theirs as the income from a life insurance policy. Again, we might appoint for a period of two or three years some enthusiastic,

earnest soul who would devote his entire time to the job of securing candidates for our ministry. Such a one should be decently financed. We know that with the right appeal there are hundreds of American boys who could be secured for the job which confronts us. The only problem is in getting the whole situation before them.

G. D. Walker.

Carthage, N. Y.

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PRACTICAL PLANS AND REACHABLE GOALS

A FULL and clear accounting for the money raised in the Big Drive.

Plans for the future that are practical and goals set that are reachable.

I want no enterprises started that must always be sustained by pumping life and money into them from the outside.

I would give care and thought to the smaller cities and larger towns as mission points, rather than to the larger cities.

I have little faith in more organizations, more drives, or more general officials to tell others what to do and how to do it. I would like to see the men who make plans work them in their own parishes.

I would see the spirit generated among our ministers of willingness to work where they are without seeking larger opportunities; a readiness to understand hard jobs, and when they offer, joyfully to cry, "Here am I; send me."

In short, I would have the Convention kindle the sacrificial flame among our ministers and laymen; and would then trust that right plans would spring forth and great results flow out.

Rodney F. Johonnot.

Bellows Falls, Vt.

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A RECORD CONVENTION

THE trip to Detroit will cost between $100 and $150. It will take us away from our homes and home duties a week. What will we accomplish and what will we get out of it?

First, we should try to elect officials who know where the Universalist Church stands to-day and who will have the wisdom and courage to put it where it ought to stand or else fall.

Second, we should prevent a waste of valuable time by shortening the roll call as much as possible, by asking all officials with reports to make to boil them down, and by shutting off unnecessary debates and orations from the floor.

Third, the Ministers' Conference should bring forward the men who are really doing big or excellent things in one specialty or another in their churches, and have them tell us just how they do it. We want to learn the how of the men who are succeeding.

Fourth, the speeches from the platform should be full of fire, not mere intellectual dissertations, for the crying need of the age is for preaching and we want to sit at the feet of such of our men, young and older, who have found out how to stir audiences. Have we got them and how do they do it?

Fifth, the world is in a bad way. Lawlessness, crime, vice, greed, irreligiousness and selfishness are brazen. The rich and the poor, the powerful and the would-be-powerful, alike are guilty. What can Universalists say? What can they plan to do? If this condition can not be remedied and these tendencies checked, America will become as Europe and both will go to pot together.

Sixth, Universalism is another name for Optimism. That is our great specialty. Very well, let the Convention and its contacts cheer our very souls and send us back to our posts more convinced than ever of "the final harmony of all souls with God."

There are great opportunities for the Detroit Convention to be a record one. We look to our present officers and leaders to help us make it so.

Henry R. Rose.

Newark, N. J.

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A MIGHTY FAITH AND PURPOSE

FIRST of all, we want a session inspired by a mighty faith and purpose: a faith sufficient to remove all obstructions in the way of progress, and a purpose no less than that of the Master, who came to save the world from every disorder and to establish the kingdom of God.

We want every one who may be given a place on the program of the Convention to bring forth his best treasures, and to trouble himself less about tithes of mint, anise and cummin. Let him say something or keep silence.

Since the Murray Membership Crusade is now well under way, let us resolve never to let up short of the goal we have fixed for ourselves. No one should even suggest that we can not double our membership. To say such a thing would be a repudiation of the faith by which we are called. It can be done, it ought to be done. Let us determine that it must be done.

One thing more. We wish to see adopted at this Convention a good, workable plan of ministerial exchange. Ministers ought to be of greater help to each other in prosecuting the Crusade for new members.

Thomas Chapman.

Hopkinsville, Ky.

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RELIGIOUS EDUCATION

AT the Detroit Convention I hope to see convincing evidence that the Universalist Church is fully alive to the *supreme* importance of religious education.

In the past our Conventions have given first consideration to prospective office holders, then measures for the welfare of adults, young people and children coming last.

Now in this Convention let us reverse the order, and put first things first. Let us highly resolve to make a wise investment of our time and money in suitable school buildings and parish houses, and in giving our teachers spiritual training, and where possible engaging the paid services of a director of religious education. In other words, let us equip a church plant that will grow Universalists, who will take upon themselves the responsibilities of church work and true citizenship.

This is the *only way* to solve the problem of the *vacant pulpit* and *the empty pew.*

Isaac Smith.

West Somerville, Mass.

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TRULY UNIVERSALIST IN SPIRIT

AT Detroit I wish plans could be made to use Mr. and Mrs. Lobdell in work among the Japanese on the Pacific Coast. I wish a committee could be appointed to study the question of ritual, to report back to the next Convention. All the rituals published in the last quarter of a century have been the product of private individuals, or committees representing only certain interests. I wish we could make our Church truly Universalist in spirit—that is hospitable to every phase of New Thought, inclusive of all healing cults, open to all men and women who are touched by any breath from heaven.

Frank Lincoln Masseck.

Santa Paula, Cal.

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HOPE, CONFIDENCE, PURPOSE

THE Detroit Convention is to be that which the delegate body wills it to be, and its future usefulness will be more dependent upon the unity of those wills than upon any item of specific legislation.

Therefore some of us will it to be a session in which:

1. *Hope* is reborn.
2. *Confidence* is re-established.
3. *Purpose* is redefined.

George E. Leighton.

Boston, Mass.

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THE PROBLEM OF THIS LIFE

THE Detroit Convention will, I hope, more than ever before, view the work of the Church from the standpoint of its influence and effect upon the present life, and there is no better way to do this than to make the church a real school of liberal religious education.

Admitting that the customary form of church services is of inestimable value, still it reaches directly only a small minority of those to whom the Church should render service, and largely of the passing generation; so I believe it is perfectly apparent that the incoming generations are going to demand and should receive instruction along different and more interesting lines, which will do with the present day and future day problems.

This means that our ministers, as religious leaders, must be men of unlimited industry; it means that the laity of the Church must be actually set to work, so that it may be made possible for them to emulate the life of the Master Teacher, Jesus; it means that the ministers, and the laity as well, must be relieved from theological and creedal fetters.

Let us do the day's work. To my mind, we should develop the child so that he will be strong enough, spiritually, to meet the problems which tend to prevent the proper development of right spiritual character.

There can be no indolence on the part of the ministers or the laity, if this present generation which is in control of the affairs of the Church is to accomplish a great deal that is worth while. We ought not to be satisfied with feeling that the religion of the Church consists of the constant repetition of words, and with the great apparent lack of industry to bring the Christ-life into the hearts of men.

Victor A. Friend.

Melrose, Mass.

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THE SUNDAY SCHOOL LESSON

James W. Vallentyne

OCT. 9—PAUL AT EPHESUS

City Meaning

What does the city mean? It means many people living and working in very close quarters, big buildings for the business of trading, for amusements, for dwellings, for education, for worship. It means a concentration of purpose to do, to get, to display, to be unfair, to promote the great values of life. This arrangement will surely result in strong forces opposing each other.

All cities mean all of these things. Most cities have some peculiarity that makes them more or less different from others.

Ephesus was a big town, a seaport, busy with trade. It had its rich and its poor, its good specimens of human kind and its inferior specimens just as others had. It was also different and was widely known in the world because of these differences.

It was unusually rich because it dealt with rich people and rich people concentrated there. It was the capital of the richest province in the Roman Empire. It was the largest, richest and most influential city in which Paul founded a church.

It had three very wonderful auditoriums. One of them was listed among the Seven Wonders of the World.

These three remarkable buildings were the stadium, the theater, and the Temple of Diana. The great avenue of the city was unique. Colonnaded on either side, it gave one mile of open vision and travel between the theater and the harbor. Here were the libraries, lesser temples, lecture halls, and doubtless the arena of Paul's discussions.

Ephesus could be called a commercial city, and it was a very important one. It could be called a capital city, and so it was, and it had equipment for the entertainment of not only the people of its own province but for many from afar. The stadium would seat many thousands and the arena in front of it received the blood of many a prisoner, martyr or other victim for the delight of the untamed natures of an unchristian world.

Ephesus was equally a temple city. The Temple impressed it. There were pilgrims, tourists, refugees, priests, image-makers, servants, guides, image-makers, bankers and many more who brought the Temple into the pulse of the city.

Paul Arrives

Paul always goes to the cities. There are the issues. There are the master minds. There are the multitudes. There are the greatest abuses of good things. These are the situations that should attract the man who would strike into the vitals of the world. The biggest problems in human relations, the most flagrant abuses of life's values and a concentration of great intellects provide a battle ground that will test both men and principles.

Denominational Competition

Paul found a church here. It was a church of John the Baptist instead of a church of Christ. It was a strong church. They accepted Jesus as a great teacher, possibly John's chief disciple. John was the head of the church.

John's church taught as did he that a day of Judgment was at hand and its terrors would be avoided by repentance. His appeal was to the Jews.

In John's Gospel, written long after Paul's death and bear-

ing the name of the apostle John, no reference to John the Baptist is made that is not accompanied by the declaration that he was "not the Christ." The followers of John found it easy to promote the idea that John was the chief and Jesus the disciple.

This fellowship was the oldest and closest rival of early Christianity. It existed side by side with the Christian Church for several centuries.

Paul's first activity was an attempt to convert these disciples of John. In addition to this organization he had also to contend with the pagan worshipers and with the Jews. This was the task to which the mighty Paul addressed himself. What do you think of it?

On the face of it the competition of one group of worshipers with another does not look well. Many people are professedly shocked by it. They are driven away from the whole church movement by it—so they say.

One group of Christians opposing another is not a pretty idea. The effort of one church to become strong at the expense of another is not very Christian, is it? Some things are done in the name of church work and in denominational loyalty that are disgraceful. We hang our heads and pray that we may never even think them.

There is another side to the subject, however. The right is easiest found when all the theories and ideals are set up for a comparison, valuation and choice.

The gentleman will refrain from competition and from proselyting and from criticism of other churches. The Liberal Church has offended less than circumstances would sometimes suggest to "mortal mind."

Yet the merits, values and even weaknesses involved in the issues of any group must be put through the laboratory. Surely Christian gentlemen seeking only for the best can do this laboratory work in the spirit of fairness and tolerance.

Values must be discovered and proclaimed. This will break down old positions and tenets. Folks we thought were wrong will prove to be right. This is the inevitable experience of study.

Can not we stand it? Are personal pride and denominational pride to keep us from truer thinking and richer living?

No church has a right to exist unless it believes it has a value that others have not. No church has a right to exist unless it will bring its virtues into the laboratories of experience and take the consequences of the test.

Church Motherhood

The church at Ephesus was mother to a family of other churches. Every church ought to bear children.

Paul radiated to many places round about Ephesus. Perhaps all the seven churches of Asia Minor to whom the seven letters of the Book of Revelation were addressed were founded at this time by Paul and his co-workers.

Every church ought to be producing other centers than its own. I know the argument about getting strong at home first. It has this serious flaw. The reason that home growth is not more swift is usually a lack of receptive material. Waiting for more material is not a good excuse for neglect of others.

Work for others is wonderful food for the spirit. There is none better and nothing will take its place.

Perhaps you have noticed that the light that shines farthest is also brightest close up. This is the law of nature and the law of spirit also. The light that is shut down from the far reach is lessened to its near neighbors unless you should enclose it, and Jesus warned against this.

Profits and Profiteers

The demand for good things is so keen that the imitator can always get buyers. Unfortunately we are not all good judges of quality.

Paul so gripped many people and stirred their courage and other life forces that they rose up from discouragement and resignation to defeat and faced life again.

Some of these had been sick. During their sickness they had rested until they became well, but the report of their recovery had not registered in their minds until Paul called upon them to undertake the experiences of health.

Some of them had incorrectly diagnosed their situation and had thought themselves physically broken when the break was really elsewhere.

The result of these and other conditions and facts was that the healthy, courageous preacher's call for action brought many of these people to their feet.

Sceva, the fakir, and his sons had an interesting time curing people by their word and charging for it.

Another incident during Paul's work in this city was the opposition to him that developed from Demetrius, the silversmith.

The image of Diana in the Temple was said to have fallen out of heaven, and of course was the only true likeness of this wonderful goddess.

Naturally folks coming from far and near to the Temple were ready buyers of miniatures of this image. The market offered these in terra cotta, marble and in silver. Demetrius made the latter and catered to the wealthy trade which is never critical on prices. Paul's work tended to destroy interest in the goddess and her images.

Religion does break up some kinds of business. Intelligence always changes people's appetites and tastes.

Lead on Intelligence and Religion and let business keep up. The more the intelligence the more business. Look and see.

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OUTLINE PROGRAM OF THE DETROIT CONVENTION

Saturday, October 15, to Monday, October 17

Sunday School Institute under direction of the General Sunday School Association.

Tuesday, October 18

All day.	Ministers' Meeting
9.00 a. m.	Address: The Church and the Present Crisis. Speaker to be announced.
	Discussion opened by two speakers.
	Presentation by special Committee of a Plan of Action.
2.00 p. m.	School of Methods.
	The Minister on His Job. Rev. John Sayles.
	The Church in the Crowded Center.
	The Church in Less Populous Districts.
	Lecture, Rev. Henry R. Rose, D. D.
5.30 p. m.	Fellowship supper, McCollester Hall.
7.30 p. m.	General Sunday School Association Session. See special program for speakers.

Wednesday, October 19

All day.	Women's National Missionary Association.
7.30 p. m.	Service of Worship.
	Communion Service.
	Occasional Sermon, Rev. J. Fort Newton, D. D.

Thursday, October 20

9.00 a. m.	Convention called to order by President Galer.
	Reports of Officers and Board of Trustees.
2.00 p. m.	Business session continued.
2.30 p. m.	Special order. Introduction of Resolutions and Memorials.
4.00 p. m.	Reports on the Murray Anniversary Crusade, Rev. J. S. Lowe, D. D., presiding.
7.30 p. m.	Platform Meeting, Rev. John S. Lowe, D. D., presiding.
	Addresses by Rev. Luther R. Robinson, Illinois, Rev. F. B. Bishop, Alabama, Rev. B. C. Ruggles, California.

Friday, October 21

9.00 a. m.	Business session continued.
	Reports of Committees on Recommendations, Resolutions, etc.
	Election of officers.

2.00 p. m. Business session continued.
4.00 p. m. Address, speaker to be announced.
5.00 p. m. Reception of the W. N. M. A.
7.30 p. m. Platform Meeting.
Address: Some Fundamentals. Hon. A. H. Reid, Wisconsin.
Address: Rev. Clara E. Morgan, New York.
Address: Making Universalism Work. Rev. B. G. Carpenter, Illinois.

Saturday, October 22

9.00 a. m. Business continued.
Special order. Report of Committee on Revision of Constitution and By-Laws.
1.00 p. m. Business session. National Order of Universalist Comrades.
6.00 p. m. Banquet. Universalist Comrades, speakers to be announced.

Sunday, October 23

10.30 a. m. Morning worship.
Sermon by Rev. Richard Eddy Sykes, D. D., President St. Lawrence University.
3.00 p. m. Loyalty and Consecration Service. Rev. L. Ward Brigham, D. D., Illinois, presiding.
Closing Address: Rev. A. E. Bartlett, D. D., New York.
7.30 p. m. Mass Meeting.
Address: Dare We Meet the Challenge? Rev. Frank D. Adams, D. D., Illinois.
Address: Rev. Marion D. Shutter, D. D., Minnesota.

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THE DETROIT CONVENTION

Churches Entitled to Send Delegates

According to the Constitution of the Universalist General Convention each parish in fellowship with a State Convention or with the General Convention is entitled to representation in the biennial sessions of the Convention by its minister and one lay delegate. The only limitation on this representation is contained in Article II, Section 2, of the Constitution, which reads as follows: "To be ent'tled to such lay delegates and in order that its minister be eligible to be a delegate, every parish must maintain its legal existence and support public worship regularly and make a contribution on quota to the General Convention, during each of the two years prior to the meeting of the said Convention." (Manual, p. 10.)

We are publishing herewith a list of parishes which up to Aug. 31, 1921, have fulfilled the quota requirement of this section and are entitled to representation by minister and one lay delegate at the Detroit Convention next October. The ministers and officers of churches not listed here are urged to take up this matter at the earliest possible moment to insure seats at the Convention.

Churches Having Paid Part or All of Quota Last Two Years

1919-1921

Alabama: Brewton.
Canada: Halifax. Olinda.
California: Los Angeles. *Riverside. Santa Paula.
Colorado: Denver.
Connecticut: Bridgeport. Hartford. *Meriden. New Haven. *Norwich. *Stamford.
District of Columbia: *Washington.
Florida: De Funiak. Miami. Pensacola. St. Petersburg.
Georgia: Americus. *Atlanta.
Illinois: Avon. Chicago, St. Paul's. *Chicago, Redeemer. *Elgin. *Galesburg. Joliet. *Le Roy. Litchfield. Peoria. Sharpsburg. Stockton. Table Grove.
Indiana: Anderson. Galveston. Manchester. Muncie. *Pleasant Valley. Peru. Roann.
Iowa: *Mitchellville. Mount Pleasant. *Osage.
Kansas: Junction City.
Kentucky: Crofton. Hopkinsville.
Maine: Auburn. Bangor. Biddeford. Canton. Canton Point. Dexter. East Eddington. East Sumner. *Gardiner. *Guilford. Hallowell. Hope. North Jay. Norway. *West Paris. Rumford Point. Sangerville. South Buxton. Stockton Springs. West Sumner.
Maryland: *Baltimore.
Massachusetts: Aadms, North. Attleboro, Murray. Attleboro, North. *Jamaica Plain. Roxbury. Beverly. *Braintree. Chatham. Essex. Everett. Fitchburg. Franklin. Gardner. Gloucester. Gloucester, Annisquam. *Haverhill. Lawrence. Lowell, First. Lynn. *Malden. Mansfield. Marlboro. *Medford. Melrose. *Monson. New Bedford. *Norwell. *Peabody. *Plymouth. Salem. Somerville, Third. Southbridge. Springfield, First. *Wakefield. Weymouth, North. *Worcester, All Souls. Worcester, First.
Michigan: Concord. Detroit. *Farmington. Lansing.
Minnesota: Anoka. Rochester.
Missouri: Friendship.
New Hampshire: Alstead. Berlin. Claremont. *Concord. Dover. Hinsdale. Kingston. Manchester. Marlboro. Nashua. Winchester. Woodsville.
New Jersey: Newark. Hammonton.
New York: *Albion. *Auburn. Binghamton. *Brooklyn, All Souls. *Brooklyn, Our Father. Buffalo, Grace. Canandaigua. Canton. Cooperstown Junction. Dexter. East Aurora. Hamlin. Hornell. Little Falls. *Lockport. Madison. McLean. *Medina. Middleport. Middleville. Morris. Mottville. *Mt. Vernon. Newport. North Salem. Olcott. Perry. Rochester. Salisbury Center. Schuyler Lake. Sherburne. Southold. *Syracuse. Watertown. Winthrop. Upper Lisle.
North Carolina: Clinton. Oak Grove.
Ohio: Belpre. Bryan. Cleveland. Columbus. Eldorado. Frost. Greenville. *Jersey. Kent. LeRoy. Little Hocking. Mason. Milford. Mt. Carmel. Mt. Gilead. *North Olmstead. Norwalk. *Plain City. *Springfield.
Pennsylvania: Brooklyn. Girard. Kingsley. *Linesville. *Philadelphia, Messiah. Philadelphia, Restoration. Scranton. Sheshequin. Standing Stone.
Rhode Island: East Providence. Harrisville. *Pawtucket. Providence, Mediator. Woonsocket. Valley Falls.
South Carolina: Feasterville. Mountville.
Vermont: Bellows Falls. Felchville. Jacksonville. Morrisville. St. Johnsbury Center. Springfield. Wilmington.
Washington: Tacoma.
Wisconsin: Markesan.
West Virginia: Fork Ridge.

The following list shows those churches which have some Cent-a-Day payments as credits toward quotas for one or two years:

California: Oakland.
Illinois: Clinton. Oak Park.
Kansas: Hutchinson.
Maine: Norway. Rumford. South Portland. Waterville
Massachusetts: Adams. Arlington. Charlestown. Brookline. Cambridge, First. Leominster. Newtonville. Orleans. Shirley. Waltham. Westminster.
Minnesota: Minneapolis, Redeemer. Minneapolis, Tuttle. St. Paul.
Missouri: Elmer.
New Hampshire: Kensington. Newfields.
New York: Dolgeville. Friendship. Hudson. Newark. North Bloomfield. Nunda. Oneonta. Utica. Victor.
Ohio: Akron. Bellville. Cincinnati. New Madison. Springboro.
Pennsylvania: Reading. Towanda.
Rhode Island: Providence, First. Valley Falls.
Vermont: Barre. Brattleboro. Ludlow. St. Johnsbury.
Wisconsin: Stoughton.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, unde standing and, above all, faith

BROTHERHOOD

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race;
And till it comes we men are slaves,
And travel downward to our graves.
Come, clear the way, then, clear the way,
Blind creeds and kings have had their day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood, make way for man.

Edwin Markham.

THE GADABOUT KITTEN

WHEN little Jane's grandmother was a little Jane herself and lived with her own grandmother in the country the most exciting events of the whole year were the quarterly meetings of the Quakers, or Society of Friends. Jane's relatives were all Quakers, and they came to the meetings from near and far.

There was always a great bustle of preparation among the families that were to entertain the visiting Friends. Spare chambers were opened and aired, and the pantry shelves were stacked with cakes and pies and other good things. Jane liked to stand on the top step of the porch and see the guests arrive. The ladies always descended from the carriage with much settling of gray silk hoop skirts and many anxious glances at the immense bandboxes that they carried in their hands—a best bonnet in each box.

She was happiest of all when the cousins from Baltimore came, for with them always came Sarah, who was of her own age. How the two little girls flew into each other's arms, and how hard it was to go to sleep the first night, because of all the interesting things they wanted to talk about! Of course they had to spend long hours sitting like two little mice in the meeting-house, but there was also plenty of time for play.

As soon as Jane heard, one spring, that quarterly meeting was to be held in Baltimore she begged to go. When her family said yes she began eagerly to count up the many things that she would have to tell Sarah. But the most delightful new thing that she intended to take to Sarah was Midget, the wise and funny kitten whose tricks made every one laugh. She knew that Midget would enjoy the trip, for the kitten liked to go everywhere.

"I wonder what Midget will think of the city," she said to herself.

But when she spoke of taking the kitten to Baltimore grandmother said, "Certainly not!" Going to the store under Jane's arm was one thing, but going to quarterly meeting was quite another. Jane explained it to Midget as well as she could, but she thought the kitten looked a little hurt.

Jane tried to take her disappointment cheerfully, but it did seem hard that when she was about to start she could not find Midget anywhere to bid her good-by. She searched and called, but, though the whole family helped her, no Midget appeared. The coach was ready at the door; the train would not wait for a kitten to be found; and Jane was obliged to leave without a sight of her playmate.

The journey was exciting. Jane enjoyed every moment of it. First there was the drive to the station. When the great engine came rushing in she shut her eyes tight and declared it was fiercer than the turkey gobbler at home; but she soon forgot her fright in the pleasure of watching the trees and the telegraph poles race by the window.

In a little while grandmother and Aunt Mary opened the luncheon boxes and spread out fried chicken and cake. After that Jane curled up and tried to count the cows that whizzed by. The tenth cow looked misty and queer, and the eleventh one looked queerer still. Jane nodded until she bumped her nose sharply against the glass; then her head rolled over against the back of the plush seat. After that she did not know anything more until the brakeman called, "Baltimore!" and she awoke to find that the train was slowing down. Grandmother and Aunt Mary were making a great bustle with bundles and bandboxes. A little later she and Sarah were talking to each other as fast as their tongues could go.

"O Sarah!" Jane cried when they were all unpacking their baggage a little later. "Thee should see my Midget! There never was such a kitten! If I could only have brought her with me!"

"Jane, as the kitten is not here, thee may show them my new bonnet instead," said grandmother with a smile.

So little Jane, smiling, too, untied the largest bandbox.

But the instant she put her hand under the lid she drew it back with a sharp little cry. Every one ran to see what was the matter. And then there were many "Oh's" and "Ah's." For there, fast asleep on top of the best bonnet, lay that gadabout kitten, Midget!

"Dear, dear!" said grandmother as Jane and Sarah seized Midget joyfully. "She must have jumped in when my back was turned; then I clapped the top on without seeing her. But for that crack in the box she would have been smothered. What a kitten, I do say!"

But she could not be angry when she looked at the little girls' delighted faces and saw Midget arch herself and stretch and yawn as if she felt perfectly at home.

Though the gadabout kitten greatly enjoyed that stolen visit, it was the last time she ever went to quarterly meeting.—*Abigail Burton, in Youth's Companion.*

Young People's Christian Union

DIRECTOR'S DATES

Oct. 9, morning, Henderson, N. Y.
Oct. 9, evening, Watertown, N. Y.
Oct. 10, Little Falls, N. Y.
Oct. 14-16, Kentucky Convention, Fruit Hill.
Oct. 17-23, General Convention, Detroit, Mich.
Oct. 29-30, Mass. Y. P. C. U. Convention, Springfield.

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SUNDAY SCHOOL AND Y. P. C. U.

The relations between successful Sunday schools and Young People's Christian Unions must be one of hearty co-operation. Working to a considerable extent with the same individuals, it is essential that there should be mutual understanding, sympathy, and help. At the Chicago Institute last week these practical suggestions were offered:

What the Union Can Do for the Sunday School

Many members of the Y. P. C. U. should be in the teacher training class. Where there is no such class, the Union could organize one, at least so far as securing the enrollment of members is concerned. An appeal from the young people themselves, "Let's form a teacher training class," will be more effective than many urgings from older people.

In the Sunday evening devotional meetings topics can be discussed dealing with religious education and Sunday school work, with special reference to the needs in the local church. Such a discussion should be productive of concrete suggestions of practical value to both Sunday school and Union.

Variety could be secured if the Y. P. C. U. were asked to conduct the opening and closing services of the school once or twice a year. This would help in the preparation and training of the members of the Union for the tasks of leadership in Sunday school work which are awaiting them.

Most important of all, perhaps, is the active interest of the Union in securing the attendance of the young people at Sunday school. The Union does not take the place of the Sunday school any more than the Sunday school can take the place of the Union, and every member of the Y. P. C. U. should be also a member of the Sunday school.

In these and other ways the Sunday school that fosters and helps the Y. P. C. U. will be made stronger and more effective in its work.

What the Sunday School Can Do for the Union

Where there is no Y. P. C. U. organization, the officers and teachers of the Sunday school can encourage the taking of this step and assist in bringing it about. The school in North Attleboro, Mass., of which Carl Hempel is superintendent, is one that has done this.

Where there is a Union, the officials of the school can both give and secure sympathy and co-operation for the young people's society.

One of the ways in which this can be done is by generous advertising of the devotional meetings and other activities of the Union in the Sunday school sessions.

The Sunday school is the first and most natural channel of service through which the consecration and training of the young people can be put to practical use. If the Y. P. C. U. is the training school of the Church, its students and graduates must be given opportunity to work, and the Sunday school is the best opportunity for the Church to make use of their energy.

The occasional attendance of the Sunday school workers at the meetings of the Y. P. C. U. would in most cases be sincerely appreciated. In many places this could be overdone, but there is much greater danger that there will be too little of it than too much.

Under both these headings there should appear co-operation in socials and entertainments, not only to the extent of avoiding conflict, but in active assistance in promoting the financial and social success of all such undertakings, under whatever auspices held. In this connection it is interesting to note that in Akron, Ohio, there are practically no Y. P. C. U. socials, or Sunday school socials, or parish socials, but every one, whatever his age, joins in, and the whole family attends.

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NO SILVER SPOON

On Sunday evening, Sept. 18, a Senior Y. P. C. U. was organized in Stockton, Ill., under the leadership of Rev. Lucy Markley. Instead of being an heir of great wealth, this newest Union comes into the world with a pledge of $50 made in its name at the Chicago Convention. Miss Markley made this pledge knowing that a young people's Union, or any other organization, that has a definite, and perhaps a difficult, objective, is more likely to succeed.

The Union starts with a membership of twelve, which will probably be doubled after the Union gets well under way. But even so, the pledge is a large one. Only one or two Unions in the entire country have made pledges to the larger work at the rate of two dollars per member. Very few have done half as well.

This might not be the wisest way to start the work in many places, but it has at least this advantage, that it will cause the members of the Union to ask at once, "What is the National Union, any way, and what is this money for?" And right there will begin its denominational and its missionary education.

With Lucy Markley to lead, and a $50 pledge to spur it on, the Stockton Union should make rapid strides toward success.

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A REAL Y. P. C. U. CONVENTION

I have just returned from the Illinois Y. P. C. U. Convention at Galesburg. It was not a large gathering, but it was representative of the Illinois Y. P. C. U. Meeting on Saturday and Sunday preceding the opening of the State Convention on Monday, it was attended by the young people themselves. It was not a convention of a few ministers, and those who were in the Y. P. C. U. twenty years ago, meeting at the time assigned to the young people, and transacting their business for them, because they themselves could not get away from school and business.

Thirty-six sat down at the banquet tables in the Galesburg Club, and, as Dr. Tilden remarked afterward, it was one of the best little meetings that he had ever attended. Forward looking plans had been made during the business sessions; there was jolly good fellowship, the raising of a goodly sum of money, some funny stories and a few serious words at the banquet; and on Sunday, after the morning at church and Sunday school, the young people met in the afternoon for a devotional and consecration service before taking the evening trains for home.

Among other things, Illinois has set some definite objectives for itself in the year's work, last and most important of which is the securing of three recruits for the ministry and mission fields this year.

The Y. P. C. U. is trying to furnish the workers who will be sufficient in number and strong in spirit to make ours a world Church for world service.

Stanley Manning.

Boston, Sept. 22.

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For the Quiet Hour

Religion, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology, but they kill religion.

Tagore.

We can only hold fast what we have by constantly using it. If we have a measure of love, we must daily study the means of manifesting it. It is easily recovered from yesterday, but not from the day before yesterday. If we have joy, we must persevere in rejoicing; every day must have its spiritual joy. Each day is to be considered a stage, and we must ascertain regularly that none of our treasures are left behind. *George Bowen.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

The Association announces with pleasure the appointment of its valued Board member, Miss Susan M. Andrews of Bridgeport, Connecticut, as field secretary.

Miss Andrews has served four years on the Board, first as literature secretary and later as trustee, acting for the four years as chairman for the Clara Barton Guild, doing splendid work in all departments.

She has resigned her position in the Fanny Smith School which she attended

as a kindergarten pupil, a graduate of its normal department and later a beloved and valued teacher. She has an alluring future in her work as a teacher, but the appeal of Christian service is very strong with her and she turns to serve her Church though the medium of the Missionary Society, where, as she gravely states, her greatest interest lies. She is efficient in all she undertakes and her success as a field worker is an assured fact. The work already accomplished in the Clara Barton Guild is the result of her efforts, and she will give much of her time to the building up of this branch of our work to the standard she has set for it.

She has been a very popular attendant at the Northfield Summer School and has there won the admiration of all denominations. One high in position there recently said of her, "Miss Andrews is as fine a young woman as Northfield has ever produced."

The same verdict was rendered of her one summer at Chambersburg, Pa., Summer School, where it was hoped she might later become a member of the committee.

Her work on practical denominational programs for mission study as well as her clever handwork has been of a high order. The churches are urged to avail themselves of her services. She may be addressed at Room 33, 359 Boylston St., Boston, Mass., and for a few weeks at 27 Washington Court, Bridgeport, Conn. She will move to Boston in the near future.

* *

Rev. Hannah Jewett Powell is at Sunburst, N. C., already embarked on her service to this mountain section, preaching there on Sept. 11 to a congregation of good interest. A picnic dinner was enjoyed under the trees.

She needs at once an organ and a pulpit Bible, freight or express, sent to Sunburst, via West Canton, N. C.

She has taken very little with her of household furnishings because of distance and uncertainty about the needs. She asked merely that a cooking stove and a bed be provided. Interested individuals or organizations can help by paying for her stove, $25, or her army cot and mattress, $12. The stove is being purchased of the great-great-granddaughter of Father Inman.

This work is very promising and Miss Powell writes of it in a very splendid spirit.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

REV. LYNN HAROLD HOUGH, PH. D.

Formerly president of Northwestern University. Speaker at the Detroit Convention of the General Sunday School Association, Tuesday Evening, October 18.

* *

FOR ALL PILGRIMS TO DETROIT

When buying your tickets be sure to get your certificate as to the General Convention and not as to the gathering of the General Sunday School Association. You can buy them as early as Thursday, Oct. 13.

Failure to heed this notice may mean that not enough tickets will be sold to gain reduced rates for any one.

* *

HOT WEATHER ENTHUSIASM

Miss Earle, in her report for August, indicates that the work of her department has been well sustained during the summer. Two schools have been established at old centers, one at Nottingham, N. H., and one at Hartland, Vt. It is evident that our schools are getting ready for a year of unusual missionary activity.

WANTED A WORTH-WHILE JOB

Don't send us back to a job that is tame again,
We who have shattered a continent's spine;
Office work! Oh, but we couldn't do that again;
Haven't you something that's more in our line?
Got any rivers they say are not crossable?
Got any mountains they can't tunnel through?
We specialize in the "wholly impossible,"
Doing what nobody ever could do."

Selected.

* *

VIM AND VIGOR IN VERMONT

We have another State Sunday School Association. It was organized at the session of the Vermont State Convention in Brattleboro on Aug. 30 and it already has begun to function. That is the way they do things up in the Green Mountains. Mr. Carl A. Hempel, Secretary of the General Association and President of the Massachusetts Association, was present and gave inspiration and good counsel.

Here is the list of officers: President, Rev. F. O. Hokerk. Vice-President, Mrs. Leon L. Leader. Secretary and Treasurer, Rev. George F. Fortier. Additional Members of Executive Committee, Miss Mary D. Gates and Mr. Gerry S. Heath.

Mr. Hokerk has had long and successful experience in organized Sunday school work. With the gavel in his hands and the pen and bank-book in those of Mr. Fortier, there can be no doubt of the safety and usefulness of the new Association. Welcome, dear Vermont!

* *

FIFTY-TWO SUNDAYS A YEAR

"This school is open all the year." Such is the report from Urbana, Ill. We want to compile a list of the "evergreen" schools. There are many of them, especially in the Middle West.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

Oct. 1-2. Minnesota Y. P. C. U. Convention, Church of the Redeemer, Minneapolis.

Oct. 4-6. New York State Convention, Rochester.

Oct. 6-8. Minnesota State Convention, Church of the Redeemer, Minneapolis.

Oct. 12. Dedication of the Clara Barton Birthplace, Oxford, Mass.

Oct. 13-16. Kentucky State Convention, Fruit Hill.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 18-19. Ontario Convention, Olinda, Canada.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Oct. 27. Public Meeting of the W. U. M. S. of Massachusetts, Medford.

Oct. 29-30. Massachusetts Y. P. C. U. Convention, Springfield.

Nov. 3-5. Indiana State Convention, Muncie.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 859 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,513
McGowin's Ferry, Ala.	3
Santa Paula, Cal.	1
Kentucky State Church	2
Hallowell, Me.	4
Sharpsburg, Ill.	6
Provincetown, Mass.	6
Bellows Falls, Vt.	1
Total	3,546

CHRISTENINGS

Before reported, 1032. Charlestown, Mass., 1; Provincetown, Mass., 3; Bangor, Me., 5. Total, 1040.

California

Pasadena.—Rev. Carl F. Henry, pastor. Opening day, Sept. 11, was encouraging. Some old-timers said that the congregation was the largest in years, but the Easter gathering last spring must have been considerably larger. The proposed sale of our realty that we may build a new church better suited to our needs, may have helped to bring out the people. The Sunday school took a running start, also, and the Y. P. C. U. meeting was probably the largest and best "since the war." L. E. Morrison, our superintendent for nearly three years, is soon to leave Pasadena. He will be succeeded by Capt. Charles E. Hicks, head-master of the Pasadena Military Academy, and known to Universalists as an Auburn, Me., boy and one-time president of the Y. P. C. U. in that state.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. Co-operation is doing much to overcome the handicap of a disabled and absent pastor. Notices of services resumed Sept. 4 were in the hands of all families with good response. Every class in the Sunday school had a teacher at the first session. Several of the teachers attended summer schools. The Mission Circle had a careful program ready and printed at its initial meeting. The president, Mrs. Frank Bacon, drew inspiration from study and contact at Northfield and will be backed by one of the largest Circles in the denomination. The Ladies' Circle, Enterprise Club, young men's organization and Junior Union begin the year with matured plans so there will be little time lost in getting under way. Dr. Fischer stands ready to answer week-day needs until Mr. Taylor is able to return.

Illinois

Sharpsburg.—Five men and one woman were admitted into membership, when Rev. John M. Grimes of Chicago conducted a four day series of meetings. The best of interest was manifest during these services.

Indiana

Oaklandon.—The people have been working hard to raise funds to restore the church which was destroyed by fire last February. The young people started a "brick crusade," with the slogan "Buy a brick! It only costs a dollar." A fund was secured, but not enough to complete the work, and so they are trying to raise more money. Edith Jordan wrote a poem while she was in the hospital, which was presented to the young men's and young ladies' class, an account of the fire and a plea to help rebuild the church. Any Universalist desiring to help, may send contributions to Alta Lawson.

Kansas

Junction City.—Rev. Fred A. Line, pastor. Helen Line preached Sept. 18 before a congregation which filled the church on the subject "Happiness." She is planning to become a missionary, and is now a student at Chicago University.

Maine

Pittsfield.—Rev. Sidney J. Willis, pastor. Another chapter of Comrades has been formed in Maine. On Sept. 10, the men of this church organized, electing the following officers: Earl N. Vickery, president; Ralph G. Whittier, vice-president; Collins P. Morrell, secretary; Harry R. Coolidge, treasurer; Lancey G. Milliken, Andrew Younger and Harry Cornforth, executive board.

Hallowell.—Rev. Mary L. Hadley, pastor. On Sept. 18, Lewis L. Peck, president of the Maine Comrades, spoke at this church on "What the Men Can Do for the Universalist Church." Four young men were received into membership.

Massachusetts

Roxbury. — Rev. Stanley G. Spear, pastor. The church opened the fall season with a good attendance and with a spirit of activity that bespeaks a good year. During the vacation repairs have been made upon the exterior of the church, the kitchen has been redecorated and new furnishings added, and new dishes have been purchased for the dining room. Our church will be represented at the Detroit Conventions.

Charlton.—Rev. Edgar W. Preble, pastor. The golden wedding anniversary of the pastor and his wife was a kind of double ring service, for it marked fifty years of wedded life and the completion of fifty years in the active ministry. Friends deluged the happy couple with their kind words, and generous gifts. One touching gift was from Mrs. James Adams of Bangor, Me., a lady eighty-four years of age, who gave the chimes to the Bangor church. She is an exquisite penman and she sent an original poem written in gold ink and a check for fifty dollars. Gifts in money amounted to very nearly six hundred dollars, an indication of the position Mr. and Mrs. Preble hold in the hearts of their many friends. Dr. Leighton preached at this church, Sept. 18, at a union service of our two center churches.

Jamaica Plain.—Rev. Merrill C. Ward, pastor. Sept. 30 marked the twenty-fifth anniversary of the entrance of our pastor into the ministry. For nine years he has held the present pastorate. On Sunday, Sept. 25, Mr. Ward preached in the morning on "What Twenty-five Years of the Ministry Has Meant to Me," and in the evening Dr. Frank Oliver Hall preached at the commemoration service. Rev. A. E. Wilson of Cambridge, Rev. W. B. Brigham of Grove Hall, and Rev. Stanley G. Spear of Roxbury assisted in the service. On Friday evening an anniversary banquet was held.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. We are rejoicing in the splendid results of the year's work—current expenses paid, a men's club eight months old with the strength of maturity, and a Mission Circle recently organized growing rapidly to its place in the work of the church. The men's club surprised the pastor just before

his departure to a cottage in northern Michigan with a generous "purse" to apply upon his vacation expenses. Audiences are larger than at the opening services a year ago, and all are working for the continued growth of the "forward movement." The church recently lost by death two of its oldest members, Mrs. George B. Stocking, the widow of a former pastor, and Mrs. Mary Case, for many years shut away from the activities of the church by illness. Mrs. Stocking out of a small estate leaves a few hundred dollars to the church she loved as a memorial in which her spirit will live.

New York

Fort Plain.—Rev. Herbert F. Moulton, pastor. This church has recently issued two interesting circulars, the first a program for an "All-Together Parish" event, to be given by the Ladies' Aid, Oct. 6, and the second, a program for a series of community laymen's services, giving suggestions as to how any parish may conduct worth-while evening services with community singing and good speakers. Those interested may receive these circulars by writing, with stamp enclosed, to Mrs. Rose Kellsey, Reid St., Fort Plain, N. Y. The church would be interested, in turn, to receive programs and other printed matter from other churches in order to learn what they are doing and to get new ideas for the work.

Ohio

Kent.—Rev. Edward A. Lewis, pastor. We opened our church year with a "Home-Coming" day, Sept. 4. Notwithstanding the holiday, the services were well attended, a dinner being served at noon to a large number of members and friends. Twenty-six new members have been received since Mr. Lewis started work with us a year ago. The Y. P. C. U., organized last spring, kept the church open through August, holding devotional meetings every Sunday evening and dances every fortnight. Mr. Lewis has been preaching at Brimfield every Sunday afternoon since the first of July and, since Sept. 1, has been giving a course of Sunday evening lectures at Kent on "The Religious Sects." Plans are under way for Rally Day.

Pennsylvania

Philadelphia, Messiah.—Rev. Herbert E. Benton, pastor. By doubling the number of subscribers to the *Leader*, the church has won out in one more of the objectives of the Crusade. This achievement is to be credited largely to the initiative and work of the Comrades. On Sept. 30, a pilgrimage was made to Murray Grove to commemorate the 151st anniversary of John Murray's first sermon in America. Plans are under way for a big Rally Day. The first Sunday in each month is designated as Suburban Day, when people who live beyond the city limits will make special effort to attend church.

Vermont

Wilmington.—Rev. Flint M. Bissell, pastor. Because the pastor at Wilmington is an exceedingly modest man, this item is from the office of the Superintendent, Mr. Fortier. Mr. Bissell has been pastor of the church for many years. He is not only pastor of the church, he is pastor of the town. Recently he had a birthday. On the Sunday previous to his birthday, word having been passed around among his people, he was greeted upon his entrance into the church with a completely filled house and a wonderful floral display. At the close of the service, asters were distributed to the congregation. It was a very happy occasion. But it was not all of the celebration of the pastor's birthday. An ordinary Ladies' Aid meeting had been announced to be held at the pastor's home on Sept. 8, the pastor's birthday. The women of the parish came, and they brought the town with them and refreshments for the crowd—six hundred ears of corn and apparatus for steaming it, one thousand sandwiches, limitless doughnuts and cake, an ocean of coffee. Even tables and chairs were brought along on an auto truck. All through the perfect afternoon the people continued to come, an army of them. A huge birthday cake was brought into the presence of the pastor preceded by a procession of candle bearers. Mr. Bissell was presented with a beautiful coonskin coat with the pockets filled with money and a list of more than three hundred contributors. It was a great occasion—but not too great for the occasion.

Wisconsin

Wausau.—Rev. W. J. Taylor, pastor. This church opened the first Sunday in September with good attendance. It is planning an elaborate program to celebrate its semi-centennial this year. A number of leading soloists of the Mid-West will assist at the Community Vesper services. Rev. Luther Robinson will conduct a two weeks' series of services. During the summer and early fall, a number of new families have come into the church. Miss Jennie Lois Ellis, for nine years secretary of the Associated Charities of Atlantic City, will be the pastor's assistant, assuming her duties immediately. The church is fortunate in securing her services.

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CHAT FROM CHATTANOOGA

With the fall, plans for enlarged usefulness are being formulated at the Q. H. Shinn Memorial. Church attendance is improving, the Sunday school is thriving, the Y. P. C. U. is gaining, and we are now trying to get the women's auxiliaries stirred to renewed efforts.

Wm. J. Bryan has recently been in town, and took occasion to rap all the "liberals." He made some rather sweeping statements which, upon reflection, do not square with the facts. For instance, he remarked that "reforms do not start with the scholar, but rather with the common people. The people who make history are not the scholars of the world, but are the common people. The trained mind of some scholar is back of every abuse the public suffers under." Mr. Bryan forgot that the pages of history are replete with the names of scholars who delivered men from many of the abuses inherent in the social system of the times. He forgot that Jesus Christ, Paul, Origen, Theodore, Augustine, St. Francis, Savonarola, Wyclif, Huss, Luther, Locke, Montesquieu, Galileo, Newton, Gladstone, Emerson, Brooks, Edison, and hosts of others who have furnished the ideas and inventions which have stimulated the human mind during the past 1900 years and have made life sweeter, saner, and better, were scholars in the broadest sense of the word. In other words, there are two sides to every question, and Mr. Bryan only saw one side in this case.

At our service last Sunday morning we voted to invite the next General Convention to Chattanooga. The Convention has never been South, and it is high time that it came. Is there a more fitting spot for the first meeting of the Universalist General Convention in the South than Chattanooga? The only sizable city church south of Mason and Dixon's line that bears the name Universalist is located in Chattanooga. This was the last mission established by Dr. Shinn. It is named in his honor. What more appropriate than a General Convention here in 1923?

George A. Gay.

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MURRAY GROVE ASSOCIATION

The season which has just closed at Murray Grove has been exceptional. Although the institutes were not as well attended as they might have been, they were every bit worth while. Newark, N. J., was the banner church, and for her faithful co-operation the thanks of the Association are due. From a financial point of view, the season has been successful.

The arrangement to have the General Convention act as trustee of all our holdings will benefit the Association, and put new impetus into the work.

More thought was given to the recreational side of the work than formerly and as facilities are provided still more will be undertaken. The road to the bay is a reality now, and automobiles may go to the water front on our own land. A small dock has been built, and a boat christening took place there one day as a form of diversion. On Wednesday evenings, meetings were held in the Waretown church, Dr. Atwood, Dr. Huntley, Mrs. Cary, Dr. McGlauflin and Mr. Manning preaching at different services.

It is our aim to make Murray Grove a shrine of our faith. Here let us bring our children and rehearse to them the story of the Two Men of Good Luck.

Chas. E. Petty, Secretary.

ROGERS ASSOCIATION

The seventy-third annual meeting of the Rogers Association was held at the Saluda Church, Jefferson County, Ind., Sept. 9-10. Though delegates from only two churches were present, reports were received from all the churches. Interesting sermons were preached by Rev. Pearl M. Mock.

Officers were re-elected as follows: Moderator, Emery Ross, Aurora; treasurer, Jasper Ross, Creston; clerk, Sadie L. Barnes, Otisco.

On Sunday a bountiful dinner was served by the members of the church.

The Association will meet in August, 1922, at Manchester, Ind.

Sadie L. Barnes, Clerk.

* *

Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the New England Passenger Association, Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1339 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

New York Metropolitan District—Herbert E. Muller, 766 McDonough St., Brooklyn.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Pennsylvania, C. W. Gabell, Jr., 133 South 12th St., Philadelphia.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

Wisconsin, Charles H. Wagner, 508 First St., Wausau.

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PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

New England Passenger Association: Covering all of the New England states. Selling dates Oct. 13-21 inclusive.

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13–21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14–22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13–21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14–22 inclusive from Illinois, Hannibal and St. Louis, Mo., and Keokuk, Ia.; Oct. 12–20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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COMRADES DAY AT DETROIT, SATURDAY, OCT. 22, 1921

Program

2-5 p. m. Biennial Meeting.

Reports of officers and Executive Board.

New Business, including resolutions and recommendations.

Election of officers.

6.30 p. m. Biennial banquet.

National President Ralph W. E. Hunt has requested that every man connected with the Universalist Church attend this meeting, and have a voice in the great work of our Church.

* *

HOTEL ACCOMMODATIONS AT DETROIT

All European Plan

Statler Hotel, Headquarters for Convention: Single with shower, $3 and $3.50. Single with bath, $4 to $7. Double bed with shower, $5. Twin beds with shower, $5.50. Double bed with bath, $6 to $9.50. Twin beds with bath, $7 to $10. Four persons, three beds, $10 to $12. Five persons, five beds, $12.50. Six persons, six beds, $15.

Hotel Tuller: Single without bath, $2.50. Single with bath, $3 up. Double with bath, a few at $4.50, rest $5 up.

Hotel Charlevoix: Twenty two-room suites with bath. Two persons to suite, $3.50 each or $7 for two. Three persons $7.50 for suite. Four persons $8 for suite. Six persons $9 for suite.

The above are all at Grand Circus Park.

Cadillac: Single without bath, $2 and $2.50. Single with bath, $2.50, $3, $3.50, $4. Double without bath $3, $3.50, $4. Double with bath, $5.50, $6, $7, $8. Twin beds with bath, $5.50, $6, $7, $9. Parlor, twin beds and bath, $8, $9, $10.

Wolverine: $3 and up single. $4.50 up double, all with bath.

Plaza: Single, $2.50 up; double, $3.50 up, with bath

Henry Clay: Single with water, $1.50. Single with shower, $2. Single with bath $2 and $2.50. Double, $3 and $3.50. Twin beds, $4.

Dixie Land: Single with water, $1.50 and $2. Single with bath, $2.50. Double, $2.50 without bath. Double $3.50 with bath.

Library Park: Single $1.25, $1.50, $2. Double, $2, $2.50, $3.

Last six are near Grand Circus Park.

Hotel Fort Shelby: $2.50 up.

This is a new hotel somewhat farther from the church, but close to Pere Marquette and Wabash and Penn station.

Nearer the church are:

Hotel Borowood: $3 up with bath.

Hotel Addison, $2.50 up.

The Elms: Homelike family hotel. Single $1.25, $1.50. Double, $2.50. Large rooms for 3, 4 and 5 or more persons at $1.25 a person.

A few rooms may be had in private houses at $1 and $1.50 per day. First come, first served.

Those desiring rooms are requested to make reservations as soon as possible. Tell us just what you want. Specify date of your arrival and how long you want the rooms. Let us know how much you want to pay and maximum you will pay. If you leave selection of rooms to us state if you prefer hotel to house or *vice versa*. Do you wish to be close to the church or is that immaterial?

Give all details you can to make sure you are placed as you wish to be.

Address all communications relative to rooms or other convention matters to

Universalist Church Secretary,
4605 *Cass Ave.,*
Detroit, Mich.

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GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The ninth annual Convention of the General Sunday School Association of the Universalist Church will be held at the Church of Our Father, Detroit, Mich., on Monday, forenoon and evening, Oct. 17, and Tuesday evening, Oct. 18, 1921. The meeting will be for the election of officers and for the transaction of any other business not requiring constitutional amendment. A Sunday school institute will be held on Saturday, Sunday and Monday, for all attendants and on Tuesday for all but ministers.

Carl A. Hempel, Secretary.

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NEW ENGLAND TRANSPORTATION TO DETROIT

Word has just been received that the New England Passenger Association has granted a reduced rate of one fare and one-half from all New England points to the Detroit Conventions. This is contrary to the first announcement which was made, and the change should be noted. Tickets will be issued on the

Important Notice

To the Ministers:

If you have not already done so, please send the card giving estimated number of men and women who will attend the Convention at Detroit.

Please urge upon those who are coming to send their reservations for rooms as soon as possible.

Have them give full particulars as to the date of arrival, rooms in hotel or house, price they wish to pay, etc., etc.

Secretary,
4605 *Cass Ave.,*
Detroit, Mich.

Certificate Plan as for other sections of the country and will be on sale Oct. 13-21, inclusive.

New England ministers can use Clergy Permits for one-half fare from Albany to Detroit and return, paying full fare from their home stations to Albany and return. Special instructions about purchasing tickets this way will be sent on request.

The best train for Detroit from New England is the Wolverine on the Boston & Albany R. R., leaving Boston, South Station, at 2.10 p. m., Worcester at 3.25 p. m. and Springfield at 4.45 p. m. daily, reaching Detroit at 7.40 a. m. the following day in time for the opening of the morning sessions. To reach Detroit in time for the Ministers' Meeting it will be necessary to leave Boston not later than 2.10 p. m. Monday, Oct. 17. If enough signify their intention of going on this train and reserve Pullman accommodations in advance, special cars will be put at our disposal.

For further information in regard to rates and details write to your state transportation agent or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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GENERAL CONVENTION TRUSTEES' MEETING

The Board of Trustees of the General Convention will meet in Detroit, Michigan, Monday, Oct. 17, at 2 p. m. to receive reports and transact any other business which may come before the meeting. Matters for the attention of the Board should be sent to undersigned not later than Oct. 10.

Roger F. Etz, Secretary.
359 Boylston St., Boston, Mass.

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OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

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RESERVATIONS AT DETROIT

The Detroit Convention Committee requests reservations for rooms as early as possible for all who expect to attend. Another large Convention in the city at the same time as ours makes this imperative. Reservation of tickets for the Fellowship Supper on Tuesday, Oct. 18, at $1.50 each, should be made immediately. Address Universalist Church Secretary, 4605 Cass Ave., Detroit, Mich.

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MASSACHUSETTS Y. P. C. U. CONVENTION

Official Call

The thirty-second annual meeting of the Young People's Christian Union of the Universalist Church of Massachusetts, will be held at Springfield, Mass., beginning at 11 a. m., Saturday, Oct. 29.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The proposed amendment to the Constitution, submitted at the Framingham Convention in 1920, providing for two year terms for all state officers, will be acted upon.

Beatrice Carr, Recording Secretary.

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MINNESOTA STATE CONVENTIONS

The Minnesota State Convention will be held Oct. 6-7 at the Church of the Redeemer, Minneapolis, the State Y. P. C. U., Oct. 1-2, the Women's Missionary Association, Oct. 6-7, and the State Sunday School Association Oct. 7-8.

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MICHIGAN CONVENTIONS

The Michigan State Convention and the Michigan W. N. M. A. Convention will be held at Farmington, Oct. 5 and 6. Farmington is nineteen miles from Detroit and can be reached by electrics from there, or from Plymouth with transfer at Northville.

Wednesday, Oct. 5, 2 p. m. Welcome and response. Convention business. 7.30. Holy Communion, Memorial Service, and Occasional Sermon by the Rev. William Couden of Concord.

Thursday, Oct. 6. 9 a. m. Devotional service, Rev. L. P. Jones. Roll Call of Churches with reports. Convention Business.

11.30. Organization of W. N. M. A. Convention of Michigan. 12.15. Recess. 1.15 p. m., W. N. M. A. Convention.

6 p. m. Fellowship Dinner with final address by Rev. G. H. Ashworth.

Invitation

The Farmington parish, through its pastor, the Rev. Dr. A. B. Beresford, extends open hospitality and urges a big attendance of Michigan Universalists.

William Couden, Secretary.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

Rochester Invites You

The First Universalist Church in Rochester cordially invites Universalists of New York state to attend the Fifty-Hour Convention Oct. 4-6. Delegates and friends will be entertained in Rochester homes. Those who desire hotel accommodations may write the Hotel Seneca or the Whitcomb House, which are near the church. No meals will be served in the church, but adjacent restaurants and lunchrooms will accommodate all at reasonable prices. As all signs point to an unusually large Convention, those planning to attend are urged to write at once for accommodations, stating time of arrival and name to Mrs. Irving L. Walker, 1500 South Ave., Rochester, N. Y.

William Wallace Rose, Pastor.

* *

W. U. M. S. OF NEW YORK

Official Notice

The twenty-seventh annual Convention of the Women's Universalist Missionary Society of New York State will be held in the First Universalist Church, Rochester, N. Y., Wednesday, Oct. 5.

Annual election of officers will take place, reports will be given by the State Superintendents, and other business transacted. Among the speakers will be Mrs. Marietta B. Wilkins, Matsu Koyama of Tokyo, and Mrs. Leora Lobdell of Shizuoka, Japan.

Edith W. Johnson,
Recording Secretary.

* *

ONTARIO CONVENTION

The annual session of the Universalist Church of Ontario in Caanda will be held Monday and Tuesday, Oct. 17 and 18, in the Olinda Church and Parish House. All Universalists and friends are invited to attend.

This date was selected to enable those in attendance to visit the General Convention in Detroit on the same trip.

L. P. Jones, Pres.
Aymer Burk, Sec.

* *

Obituary

Martin James Lang

The many friends of Martin J. Lang will learn with sorrow of his death at Towanda, Pa., Sept. 8. Born and brought up in the country village of Burlington, Pa., he partook of the calm and beauty of his native hills. In business he was a merchant, and his firm name was a guarantee of excellence. Outside of his home and wife and three daughters to whom he was devoted, his greatest interest was the Universalist church. He was a charter member of the Towanda church, when it was organized in 1877, having served many years as trustee and superintendent of the Sunday school. He also was an officer in the State Convention. At the age of eighty-eight, he was still young in spirit, and interested in the affairs of to-day.

The funeral services were conducted by the Rev. James D. Herrick.

E. Maude DePue

In the passing of Miss E. Maude DePue, Sept. 16, Universalists of Scranton, Pa., have met with a great loss. Death followed an illness of three months. Funeral services were conducted at her home by the Rev. William H. McGlauflin, D. D.

She was born July 27, 1876, in Fleetville, Pa. Her parents, William Wallace and Esther DePue, were ardent Universalists, who traced their faith back in unbroken line to Thomas Foster, a soldier in a Rhode Island regiment of the Colonial Army who heard John Murray preach the good news. In early life, Miss DePue was a teacher, and dramatic reader and entertainer of note. She later was identified with civic and fraternal movements, holding positions of leadership. She was long a loyal member and worker of the church. She is survived by her mother, now past eighty years of age, and by one brother, Wallace Owen DePue.

George E. McLaughlin

In the passing of George E. McLaughling, Aug. 21, the Universalist church of Baltimore lost one who had been identified with its various activities over a period of nearly half a century.

Many of those who attended the Baltimore Convention in 1919 will remember Mr. McLaughlin in connection with the boat trip to Annapolis or through his handling of the publicity matters connected with the Convention. His pre-Convention Bulletin reached every Universalist congregation throughout the country. This work led to his membership in the Order of Universalist Comrades.

He was born in Baltimore, Md., on July 10, 1868, the son of the late Robert McLaughlin, "Maryland's first Prohibitionist." His connection with the Universalist Church began when he attended the Sunday school in 1875. He united with the church in 1886 and on June 2, 1892, he married Cora J. Fessenden of Jamaica, Vt. He had always been an active worker in the different church organizations and had held various offices, being, at the time of his death, secretary of the Second Universalist Society of Baltimore.

He is survived by his widow and seven children. The eldest son, E. R. McLaughlin of New York, is president of the Metropolitan District Y. P. C. U., while one daughter, Mrs. F. W. Erdman of Washington, D. C., is secretary of the Sunday school there, and another daughter, Mrs. E. P. Wiesner, is superintendent of the Cradle Roll and vice-president of the Y. P. C. U. at Baltimore.

The Revs. Noble and Loyal McLaughlin, ministers in the Universalist Church, are his cousins.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Prophet: "Don't ask me. If you need one take one yourself."—*Van Raalte Vanguard.*

* *

"Why do you occupy two seats?" asked the straphanger.

"To even things up," answered the grumpy man. "Half the time I don't get any seat at all."—*Toledo Blade.*

* *

"A pipe with a pedigree" is advertised. This reminds us of the pipe a plumber repaired for us the other day; he took all day to find its connections.—*London Opinion.*

* *

Following is an extract from a bill introduced into the Illinois legislature to provide a statue in memory of General Sheridan:

"Whereas, General Sheridan specially endeared himself to the American people because of his famous ride from Winchester, when he rode *twenty miles away from the battle-field*, and turned defeat into victory . . ."—*The American Legion Weekly.*

* *

Here is a story from a Cincinnati picture show. The *Literary Digest's* "Topics in Brief" were being shown. They included the story of the man who when asked if he liked Omar Khayyam, replied, "I never drank it," and whose wife objected: "You ought not have said that—it's a kind of cheese."

A girl in the audience laughed and said, "That's a good one," and the girl next to her asked, "Well, what is it?" The first girl replied, "A cigarette."—*Overheard by a correspondent.*

* *

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* *

No coward is small enough to hide behind a woman's skirts to-day.—*Boston Shoe and Leather Reporter.*

* *

Sunday School Teacher: "Nancy, why must we be kind to the poor?"

Nancy: "Please, teacher, because in these days any of them might become rich."—*Sydney Bulletin.*

* *

With so many automobiles, the supply of pedestrians will soon be much short of the demand.—*Nashville Banner.*

* *

Those keen Eastern business men learn something every day. A candy store operator who has been making a 300 per cent profit says he can cut prices in half and still make a profit.—*Seattle Times.*

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